ESSENTIAL WORDS FROM ALMIGHTY GOD

CHRIST OF THE LAST DAYS

EXCERPTED FROM

THE WORD APPEARS IN THE FLESH

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Introduction

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the

sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

Whether the words spoken by God be plain or profound in outward appearance, they are all truths indispensable to man as he enters into life; they are the fount of living waters that enables man to survive in both spirit

and flesh. They provide what man needs to stay alive; the principles and creed for conducting his daily life; the path, goal, and direction through which he must pass in order to receive salvation; every truth that he should possess as a created being before God; and every truth about how man obeys and worships God. They are the guarantee that ensures man's survival, they are man's daily bread, and they are also the sturdy support that enables man to be strong and stand up. They are rich in the truth reality of normal humanity as it is lived out by created mankind, rich in the truth by which mankind breaks free from corruption and eludes Satan's snares, rich in the tireless teaching, exhortation, encouragement, and solace that the Creator gives to created humanity. They are the beacon that guides and enlightens men to understand all that is positive, the guarantee which ensures that men will live out and come into possession of all that is righteous and good, the criterion by which all people, events, and objects are measured, and also the navigation marker that leads men toward salvation and the path of light.

—The Word, Vol. 2. On Knowing God. Preface

In "God's Words to the Entire Universe," God expresses His words from the perspective of the Spirit. The manner in which He speaks is unattainable by created mankind. Moreover, the vocabulary and style of His words are beautiful and moving, and no form of human literature could take their place. The words with which He exposes man are accurate, they are irrefutable by any philosophy, and they bring all people into submission. Like a sharp sword, the words with which God judges man cut straight to the depths of people's souls, cutting so deep as to leave them with no place to hide. The words with which He comforts people carry mercy and lovingkindness, they are warm as a loving mother's embrace, and they make people feel secure as never before. The single greatest characteristic

of these utterances is that, during this stage, God does not speak using the identity of Jehovah or Jesus Christ, nor of Christ of the last days. Instead, using His inherent identity—the Creator—He speaks to and teaches all those who follow Him and all those who are yet to follow Him. It is fair to say that this is the first time since the creation of the world that God has addressed all mankind. Never before has God spoken to created mankind in such detail and so systematically. Of course, this is also the first time He has spoken so much, and for so long, to all mankind. It is totally unprecedented. What's more, these utterances form the first text expressed by God among mankind in which He exposes people, guides them, judges them, and speaks heart-to-heart to them and so, too, are they the first utterances in which God lets people know His footsteps, the place in which He lies, God's disposition, what God has and is, God's thoughts, and His concern for mankind. It can be said that these are the first utterances that God has spoken to mankind from the third heaven since the creation, and the first time that God has used His inherent identity to appear and express the voice of His heart to mankind amid words.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Introduction

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent

from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live out his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and for which God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to

enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of wisdom that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of

saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

I. Words on God's Three Stages of Work for Saving Mankind

1. My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's domain. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and comprehend My will, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

2. The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly

created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As creatures of God, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a creature of God. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the entire universe, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

3. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom.

These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be

completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

4. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the domain of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the desire of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

5. The core of these three stages of work is the salvation of man—namely, making all of creation worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous two eras; on the other hand, it shatters all human notions and all the old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however, completely eliminates human notions, thereby utterly conquering humanity.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Lord of All Creation

6. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

7. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

8. The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in

which He saves mankind, and of His will for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters?

9. The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot fabricate a true knowledge of God. This is not something that man himself can imagine, nor is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be achieved on a whim, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and

God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

10. The whole of God's disposition has been revealed in the course of the six-thousand-year management plan. It is not revealed only in the Age of Grace, nor only in the Age of Law, even less so only in this period of the last days. The work carried out in the last days represents judgment, wrath, and chastisement. The work carried out in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages, interconnecting, form one entity, and all are the work of one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law was the work of commencement; and that done in the Age of Grace was the work of redemption. As for the visions of the work in this entire six-thousand-year management plan, no one is able to gain insight or understanding, and these visions remain riddles. In the last days, only the work of the word is carried out in order to usher in the Age of Kingdom, but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, and they do not represent the Age of Grace or the Age of Law. It is just that, during the last days, all the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

11. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole

of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent, and that for man's sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever

redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

12. The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be

meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

13. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; not every stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in

stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and type of work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

14. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as do the

requirements of man to bear testimony. The more man is capable of truly cooperating with God, the more he glorifies God. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes

after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

15. Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know what is ugly and how it contrasts with that which is holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer work for Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of

God's work of managing mankind. During the work of God's management of this time, mankind is the object both of Satan's corruption and God's salvation, and man is the product that God and Satan are fighting over. As God performs His work, He is gradually recovering man from the hands of Satan, and so man comes ever closer to God …

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

16. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all creatures will return under the dominion of

the Creator, all creatures will worship the one true God, and all evil religions will come to nothing, never to appear again.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

17. Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all creatures, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all submit under the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, social progress, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. Religious heads are merely the leaders of a particular

religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. Religious heads can lead all those within the entire religion, but they cannot command all creatures beneath the heavens—this is a universally acknowledged fact. Religious heads are merely leaders, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was originally made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all creatures must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

18. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the

appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of

allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

19. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God and will be able to put the truth into practice. They will possess humanity and sense, and will all know the three stages of God's work of salvation. This is the work that will be accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

20. After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is

proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will be glorified, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all objects of creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

A. On God's Revelation of His Work in the Age of Law

21. At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His will for man, much less how they should revere the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform for the Creator, Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to revere Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His creatures? If this were so, would not the words, "Jehovah is the Lord of all creation" and "He created man in order

that man might manifest Him, glorify Him, and represent Him" have been spoken in vain? How could people who had no reverence for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah's words "I created man in My image" then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah's creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man's life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His creatures might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to revere Jehovah and hold Him to be great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not

know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

22. During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents

were also stoned to death. This was all commended by Jehovah. Jehovah established His commandments and laws so that, as He led them in their lives, the people would listen to and obey His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

23. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

24. When God began the official work of His management plan, He set down many regulations that were to be followed by man. These regulations were in order to allow man to lead the normal life of man on earth, a normal life of man that is inseparable from God and His guidance. God first told man how to make altars, how to set up the altars. After that, He told man how to make offerings, and established how man was to live—what he was to pay attention to in life, what he was to abide by, and what he should and

should not do. What God set out for man was all-embracing, and with these customs, regulations, and principles He standardized people's behavior, guided their lives, guided their initiation to the laws of God, guided them to come before the altar of God, guided them in having a life among all the things God had made for man that was possessed of order, regularity, and moderation. God first used these simple regulations and principles to set limits for man, so that on earth man would have a normal life of worshiping God, would have the normal life of man; such is the specific content of the beginning of His six-thousand-year management plan. The regulations and rules cover a very broad content, they are the specifics of God's guidance of mankind during the Age of Law, they had to be accepted and obeyed by the people who came before the Age of Law, they are a record of the work done by God during the Age of Law, and they are real proof of God's leadership and guidance of all mankind.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

25. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to revere Him. In the beginning, man was not of a mind to revere Him, or to fear Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but

he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and revere Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

26. Prior to the two thousand years during which Jehovah did His work, man knew nothing, and almost all humanity had fallen into depravity, until, before the destruction of the world by the flood, they had reached a depth of promiscuity and corruption in which their hearts were entirely devoid of Jehovah, and further wanting of His way. They never understood the work Jehovah was going to do; they lacked reason, had even less knowledge, and, like machines that breathed, were consummately ignorant of man, God, the world, life, and so on. On earth, they engaged in many seductions, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant, Jehovah did not chastise or discipline them. Only after the flood, when Noah was 601 years old, did Jehovah formally appear to Noah and guide him and his family, leading the birds and beasts that had survived the flood along with Noah and his descendants, until the end of the Age of Law, lasting a total of 2,500 years. He was at work in Israel, that is, formally at work, for a total of 2,000 years,

and at work simultaneously in Israel and outside of it for 500 years, together making 2,500 years. During this period, He instructed the Israelites that to serve Jehovah, they should build a temple, put on priestly robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the pinnacle of the temple and burn them to death. They carried out their duties and submitted to Jehovah's plans. They prayed to Jehovah in the temple, and after receiving Jehovah's revelation, that is, after Jehovah had spoken, they led the multitudes and taught them that they should show reverence to Jehovah—their God. And Jehovah told them that they should build a temple and an altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs to place on the altar as sacrifices to serve Jehovah, so as to restrain them and put reverence for Jehovah in their hearts. Whether they obeyed this law became the measure of their loyalty to Jehovah. Jehovah also ordained the Sabbath day for them, the seventh day of His creation. The day after the Sabbath, He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests to divide the sacrifices on the altar for the people to eat, so that they could enjoy the sacrifices on Jehovah's altar. And Jehovah said that they were blessed, that they shared a portion with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of the Gentiles.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

27. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His

laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Work in the Age of Law

Footnotes:

a. The original text does not contain the phrase "to be obeyed."

B. On God's Revelation of His Work in the Age of Grace

28. Jesus represents all the work of the Age of Grace; He was incarnated in the flesh, and nailed to the cross, and He also began the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," and the "Redeemer." As a result, the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, establishing the base—the point of origin—for God's work on earth, and issuing the laws and commandments. These are the two pieces of work He carried out, and they represent the Age of Law. The work Jesus did in the Age of Grace was not to issue laws, but to fulfill them, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His work was also twofold: opening up a new age, and completing the work of redemption through His crucifixion, after which He departed. And henceforth was the Age of Law ended and the Age of Grace begun.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

29. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as

Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

30. The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect.

What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a

blind eye to their foolishness and ignorance, to the point of saying, “Forgive others seventy times seven times.” Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

31. Though Jesus in His incarnation was utterly without emotion, He always comforted His disciples, provided for them, helped them, and supported them. However much work He did, or however much suffering He endured, He never made excessive demands of people, but was always patient and forbearing of their sins, such that the people of the Age of Grace affectionately called Him “the lovable Savior Jesus.” To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people’s transgressions, and His treatment of them was never based on their transgressions. Because that was a different age, He often bestowed plentiful food upon people so that they could eat their fill. He treated all His followers with grace, healing the sick, driving out demons, raising the dead. In order that people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and carried out His work of redemption among them. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had opened the way to the cross in order to redeem mankind. Ultimately, He was nailed to the cross, sacrificing Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. Toward humanity, He was always tolerant, never vengeful,

forgiving them their sins, exhorting them to repent, and teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The work that He did took as its principle healing the sick and driving out demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with grace. He made the poor rich, the lame walk, the blind see, and the deaf hear. He even invited the lowliest, destitute ones, the sinners, to sit at the same table with Him, never shunning them but always being patient, even saying: When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly. He loved His followers as a ewe loves her lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the humblest members of society, He considered these sinners—men whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered up on the altar. He went about in their midst as if He were their servant, letting them use Him and slaughter Him, submitting to them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees, who lectured people from a high pedestal, He showed not mercy and lovingkindness, but loathing and resentment. He did not do much work among the Pharisees, only occasionally lecturing and rebuking them; He did not go about in their midst doing the work of redemption, nor did He perform signs and wonders. He bestowed all His mercy and lovingkindness upon His followers, enduring for the sake of these sinners till the very end, when He was nailed to the cross, and suffering every humiliation until He had fully redeemed all humanity. This was the sum total of His work.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

32. Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

C. On the Age of Kingdom—the Final Age

33. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

34. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt

essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of

God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

35. The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of

God’s crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the will of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan’s influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man’s knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man’s sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of

Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

36. The work of the last days is to separate all according to their kind, and to conclude the management plan of God, for the time is near and the day of God has come. God brings all who enter His kingdom—all who are loyal to Him to the very end—into the age of God Himself. Yet prior to the arrival of the age of God Himself, God's work is not to observe the deeds of man, or to inquire into the life of man, but to judge man's disobedience, for God shall purify all those who come before His throne. All who have followed the footsteps of God to this day are those who come before the throne of God, and this being so, every single person who accepts God's

work in its final phase is the object of God's purification. In other words, everyone who accepts God's work in its final phase is the object of God's judgment.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

37. In the last days, Christ uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. These methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced into submission to God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of

opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

38. Mankind, so profoundly corrupted by Satan, knows not that there is a God, and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and testimony were ever present. But after being corrupted, man lost the glory and the testimony, for everyone rebelled against God and ceased to revere Him altogether. Today's work of conquest is to recover all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created; this is the work to be done during this stage. How, exactly, is mankind to be conquered? By using the work of words of this stage to fully convince man; by using disclosure, judgment, chastisement, and merciless curse to bring him into utter submission; by disclosing man's rebelliousness and judging his resistance so he may know the unrighteousness and filth of mankind, and thus use these things as a foil to God's righteous disposition. It is chiefly through these words that man is conquered and fully convinced. Words are the means to the ultimate conquering of mankind, and all who accept God's conquest must accept the smiting and judgment of His words.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

39. In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of

conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are exposed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the omnipotence and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

40. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is “the Word appearing in the flesh”; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very essence of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—all of this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The pace of God’s work is accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate during the last days, and His ministry that is to

be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

41. Today, God has become flesh primarily to complete the work of "the Word appearing in the flesh," to use the word to make man perfect, and make man accept the dealing with the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words you see His work and deeds. God uses the word to chastise and refine you, and thus, if you suffer hardship, it is also because of the word of God. Today, God does work not with facts, but with words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand this: The work done by God during the last days is principally the use of His word to make every person perfect and to guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause you great discomfort, your flesh is not chastised, nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? During the time of the service-doers, God said to throw man into the bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and make all clear. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to

allow man to behold His power and supremacy in His words, to allow man to see in His words how He humbly hides Himself, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. Most of God's work during all this time has been provision, revelation, and dealing to man. He does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the real God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His reality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

42. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect

by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect —He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. … I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God?

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

43. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and He accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law and abolished all that was old. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace; the arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that

Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the notions of man, so that there is no longer the image of the vague God in man's heart. Through His actual words and actual work, His movement across all lands, and the exceptionally real and normal work that He does among man, He causes man to know the reality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

44. During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man

becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words for the life of man; the exposure of man's nature essence and corrupt disposition; and the elimination of religious notions, feudal thinking, outdated thinking, and the knowledge and culture of man. These things must all be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal the sick and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that man may gradually come to know

the essence of God. In the last days, God uses His words to make man perfect. Your corrupt disposition is disclosed by the words of God, and your religious notions are replaced by the reality of God. God incarnate of the last days has chiefly come to fulfill the words "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will be unable to stand fast. During the last days, God primarily intends to accomplish a stage of work in which the Word appears in the flesh, and this is one part of God's management plan.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

45. In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

46. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. In the end, this current stage will bring God's work to a complete end, and

will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his erroneous understanding, his notions about the work of Jehovah and Jesus, his views about the Gentiles, and his other deviations and errors will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

47. If people remain stuck in the Age of Grace, then they shall never be rid of their corrupt disposition, let alone know the inherent disposition of God. If people always live in the midst of an abundance of grace, but do not have the way of life that allows them to know God or to satisfy Him, then they will never truly gain Him in their belief in Him. This type of belief is pitiful indeed. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that desires you have had for many years have finally been realized. You will feel that only now have you truly seen God face to face; only now have you gazed upon His countenance, heard His personal utterances, appreciated the wisdom of His work, and truly sensed how real and almighty He is. You will feel that you have gained many things that people in times past had never seen nor possessed. At this time, you will clearly know what it is to believe in God, and what it is to conform to God's will. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you will remain empty-handed, acquiring nothing, and ultimately you will be pronounced guilty of opposing God. Those who are able to obey the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the Almighty. They will be able to accept God's personal guidance, gaining

more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: “And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength” (Revelation 1:12–16). This vision is the expression of God’s entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using human language, and so God uses the means by which He expresses His inherent disposition to show His true face to man. Which is to say that all those who have appreciated the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using human language. Once man has experienced each step of God’s work in the Age of Kingdom, then he shall know the true meaning of John’s words when he spoke of the Son of man among the lampstands: “His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His

voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength."

—The Word, Vol. 1. The Appearance and Work of God. Preface

48. Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who obey completely—meaning the thoroughly conquered—will be placed in the next step of spreading God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evildoers grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The different ends of each class of man are revealed when the end is near for all things, and this is done during the work of conquering the entire universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. …

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also be subjected to the work of conquest. This means every person in creation will be classified according to kind, coming before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all that is in the heavens and upon the earth has reached its conclusion. How could man escape the final days of human existence?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

49. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core

of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

50. Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The essential purpose of God's work of chastisement and judgment is to purify humanity and to prepare them for their ultimate rest; without such cleansing, none of humanity could be

classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those disobedient elements of humanity, thereby separating those who can be saved from those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are wicked, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once rendered service to God. However, when the final day comes, they will still be eliminated and destroyed due to their wickedness and as a result of their disobedience and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who commit evil will ultimately be destroyed, and all those who are righteous

will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or been disobedient toward God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work among them. It is just that He will reward the righteous and punish the wicked only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

II. Words on God's Work of Judgment in the Last Days

51. In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing

that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

52. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as

well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of

chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

53. Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them into submission under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to

accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to submit before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of teaching, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified

according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

54. God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only

this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

55. In the last days, Christ uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise various truths, such as man's duty, how man should obey God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes, deals with, and prunes over the long term. These methods of exposure, dealing, and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and

thoroughly convinced into submission to God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the will of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the will of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

56. The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, in the last days, Christ shall use the truth to

teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites spurned and denied Jesus, and yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

57. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's irreverence toward Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

58. The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's disobedience. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds with God's will must be subjected to judgment, and man's disobedience denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the real work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity and you have become like pigs born in the dirtiest corners of the world, and so it is because of this that you are judged and that I unleash My wrath upon you. It is precisely because of this judgment that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and

unleashes His wrath upon you. Because He can reveal His righteous disposition when He sees the rebelliousness of man, and because He can reveal His holiness when He sees the filth of man, this is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. If a person were to judge another, would it not be as if they were slapping themselves in the face? How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God Himself? When people's corrupt dispositions are revealed, God speaks in order to judge people, and only then do people see that He is holy.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

59. By what means is God's perfection of man accomplished? It is accomplished by means of His righteous disposition. God's disposition primarily consists of righteousness, wrath, majesty, judgment, and curse, and He perfects man primarily by means of His judgment. Some people do not understand, and ask why it is that God is only able to make man perfect through judgment and curse. They say, "If God were to curse man, wouldn't man die? If God were to judge man, wouldn't man be condemned? Then how can he still be made perfect?" Such are the words of people who do not know the work of God. What God curses is the disobedience of man, and what He judges are the sins of man. Although He speaks harshly and

relentlessly, He reveals all that is within man, revealing through these stern words that which is substantive within man, yet through such judgment, He gives man a profound knowledge of the substance of the flesh, and thus man submits before God. The flesh of man is of sin and of Satan, it is disobedient, and it is the object of God's chastisement. Thus, in order to allow man to know himself, the words of God's judgment must befall him and there must be employed every kind of refinement; only then can God's work be effective.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

60. God uses His judgment to make man perfect, He has loved man, and saved man—but how much is contained within His love? There is judgment, majesty, wrath, and curse. Though God cursed man in the past, He did not completely cast man into the bottomless pit, but used that means to refine man's faith; He did not put man to death, but acted in order to make man perfect. The substance of the flesh is that which is of Satan—God said it exactly right—but the facts carried out by God are not completed according to His words. He curses you so that you might love Him, and so that you might know the substance of the flesh; He chastises you so that you might be awakened, to allow you to know the deficiencies within you, and to know man's utter unworthiness. Thus, God's curses, His judgment, and His majesty and wrath—they are all in order to make man perfect. All that God does today, and the righteous disposition that He makes plain within you—it is all in order to make man perfect. Such is the love of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

61. Whether God judges man or curses him, both make man perfect: Both are done in order to make perfect that which is impure within man. Through this means man is refined, and that which is lacking within man is made perfect through His words and work. Every step of God's work—whether it be harsh words, or judgment, or chastisement—makes man perfect, and is absolutely appropriate. Never throughout the ages has God done work such as this; today, He works within you so that you appreciate His wisdom. Although you have suffered some pain within you, your hearts feel steadfast and at peace; it is your blessing to be able to enjoy this stage of the work of God. Regardless of what you are able to gain in the future, all that you see of God's work in you today is love. If man does not experience God's judgment and refinement, his actions and fervor will always remain at surface level, and his disposition will always remain unchanged. Does this count as having been gained by God? Today, although there is still much within man that is arrogant and conceited, man's disposition is much more stable than before. God's dealing with you is done in order to save you, and although you may feel some pain at the time, the day will come when there occurs a change in your disposition. At that time, you will look back and see how wise the work of God is, and at that time you will be able to truly understand God's will.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

62. The work being done now is to cause people to forsake Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know

God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more man receives this kind of chastisement and judgment, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

—The Word, Vol. 1. The Appearance and Work of God. Only the Perfected Can Live a Meaningful Life

63. You should know that God's perfection, completion, and gaining of men bring nothing but swords and smiting upon their flesh, as well as

endless suffering, conflagration, merciless judgment, chastisement, and curses, and boundless trials. Such is the inside story and truth of the work of managing man. However, all these things are directed at man's flesh, and all of the arrows of hostility are mercilessly aimed toward man's flesh (for man is innocent). All of this is for the sake of His glory and testimony, and for His management. This is because His work is not solely for the sake of mankind, but also for the entire plan, as well as to fulfill His original will when He created mankind. Therefore, perhaps ninety percent of what man experiences involves sufferings and trials of fire, and there are very few, or even none, of the sweet and happy days for which man's flesh has yearned. Much less is man able to enjoy happy moments in the flesh, spending beautiful times with God. The flesh is filthy, so what man's flesh sees or enjoys is nothing but God's chastisement, which man finds unfavorable, as if it were lacking in normal sense. This is because God will manifest His righteous disposition, which is not favored by man, does not tolerate man's offenses, and loathes enemies. God openly reveals His entire disposition by any means necessary, thereby concluding the work of His six-thousand-year battle with Satan—the work of the salvation of all of mankind, and the destruction of Satan of old!

—The Word, Vol. 1. The Appearance and Work of God. The Purpose of Managing Mankind

64. Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service

shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they walk in the counsel of the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who are not qualified even to do service. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of

God’s work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning “beyond help.”

A. Words on Revealing How Satan Corrupts Mankind

65. Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in reverence of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and they revered Jehovah; only in this state were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, was not the slightest bit disobedient, and had no evil in his heart. At that time, man was truly human. After being corrupted by Satan, man became a beast. His thoughts were filled with evil and filth, without good or holiness. Is this not Satan?

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

66. Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower

in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man will inevitably sin and bemoan the injustices of society. These things cannot restrain man's craving and desire to explore. This is because

man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man will even come to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man can come forth to solve such problems.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

67. For thousands of years this has been the land of filth. It is unbearably dirty, misery abounds, ghosts run rampant everywhere, tricking and deceiving, making groundless accusations,[1] being ruthless and vicious, trampling this ghost town and leaving it littered with dead bodies; the stench of decay covers the land and pervades the air, and it is heavily guarded.[2] Who can see the world beyond the skies? The devil tightly trusses all of man’s body, it puts out both his eyes, and seals his lips firmly shut. The king of devils has rampaged for several thousand years, right up until today, when it still keeps a close watch on the ghost town, as if it were an impenetrable palace of demons; this pack of watchdogs, meanwhile, stare with glaring eyes, deeply fearful that God will catch them unawares and wipe them all out, leaving them without a place of peace and happiness. How could the people of a ghost town such as this ever have seen God? Have they ever enjoyed the dearness and loveliness of God? What

appreciation have they of the matters of the human world? Who of them can understand God's eager will? Small wonder, then, that God incarnate remains completely hidden: In a dark society such as this, where the demons are merciless and inhumane, how could the king of devils, who kills people without batting an eye, tolerate the existence of a God who is lovely, kind, and also holy? How could it applaud and cheer the arrival of God? These lackeys! They repay kindness with hate, they have long since disdained God, they abuse God, they are savage in the extreme, they have not the slightest regard for God, they plunder and pillage, they have lost all conscience, they go against all conscience, and they tempt the innocent into senselessness. Forefathers of the ancient? Beloved leaders? They all oppose God! Their meddling has left all beneath heaven in a state of darkness and chaos! Religious freedom? The legitimate rights and interests of citizens? They are all tricks for covering up sin! Who has embraced the work of God? Who has laid down their life or shed blood for the work of God? For generation after generation, from parents to children, enslaved man has unceremoniously enslaved God—how could this not incite fury? Thousands of years of hate are concentrated in the heart, millennia of sinfulness are inscribed upon the heart—how could this not inspire loathing? Avenge God, completely snuff out His enemy, do not allow it to run rampant any longer, and do not permit it to kick up as much trouble as it wishes anymore! Now is the time: Man has long since gathered all his strength, he has devoted all his efforts and paid every price for this, to tear off the hideous face of this demon and allow people, who have been blinded, and who have endured every manner of suffering and hardship, to rise up from their pain and turn their backs on this evil old devil. Why put up such an impenetrable obstacle to the work of God? Why employ various tricks to deceive God's folk? Where is the true freedom and the legitimate rights and interests? Where is

the fairness? Where is the comfort? Where is the warmth? Why use deceitful schemes to trick God's people? Why use force to suppress the coming of God? Why not allow God to freely roam upon the earth that He created? Why hound God until He has nowhere to rest His head? Where is the warmth among men? Where is the welcome among people? Why cause such desperate yearning in God? Why make God call out again and again? Why force God to worry for His beloved Son? In this dark society, why do its sorry guard dogs not allow God to freely come and go among the world which He created? Why does man not understand, man who lives amid pain and suffering? For your sakes, God has endured great torment, with great pain He has bestowed His beloved Son, His flesh and blood, to you—so why do you still turn a blind eye? In full view of everyone, you reject the arrival of God, and refuse God's friendship. Why are you so unconscionable? Are you willing to endure the injustices in a dark society such as this? Why, instead of filling your bellies with millennia of enmity, do you stuff yourselves with the king of devils' "shit"?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (8)

68. From top to bottom and from beginning to end, Satan has been disrupting the work of God and acting in opposition to Him. All this talk of "ancient cultural heritage," valuable "knowledge of ancient culture," "teachings of Taoism and Confucianism," and "Confucian classics and feudal rites" has taken man into hell. Advanced modern-day science and technology, as well as highly developed industry, agriculture, and business are nowhere to be seen. Rather, all it does is emphasize the feudal rites propagated by the "apes" of ancient times in order to deliberately disrupt, oppose, and dismantle the work of God. Not only has it continued to afflict man until this day, but it even wants to swallow[3] man whole. The transmission of the moral and ethical teachings of feudalism and the passing

down of the knowledge of ancient culture have long infected humanity, turning them into devils big and small. Few are those who would gladly receive God, few who would jubilantly welcome His coming. The face of all humanity is filled with murderous intent, and in every place, a killing breath pervades the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to "annihilate" God. All across this land of the devil, where man is constantly taught there is no God, idols are spread, and the air above is permeated by a nauseating odor of burning paper and incense, so thick as to be suffocating. It is like the stench of sludge that wafts up with the writhing of the poisonous serpent, so much so that one cannot keep from vomiting. Besides this, there can faintly be heard the sound of evil demons chanting scriptures, a sound which seems to be coming from faraway in hell, so much so that one cannot keep from shivering. Everywhere in this land are placed idols of all colors of the rainbow, turning the land into a world of sensual delights, while the king of devils keeps laughing wickedly, as if its dastardly plot has succeeded. Meanwhile, man remains completely oblivious, and nor has he any inkling that the devil has already corrupted him to the point where he has become senseless and hangs his head in defeat. It wishes, in one fell swoop, to wipe out everything about God, and once again to defile and assassinate Him; it is intent upon tearing down and disrupting His work. How can it allow God to be of equal status? How can it tolerate God "interfering" with its work among men on earth? How can it allow God to unmask its hideous face? How can it allow God to put its work in disarray? How can this devil, apoplectic with rage, allow God to have control over its imperial court on the earth? How can it willingly bow down to His superior might? Its hideous countenance has been revealed for what it is, so that one knows not whether to laugh or cry, and it is truly difficult to speak of. Is this

not its substance? With an ugly soul, it still believes that it is beautiful beyond belief. This gang of accomplices in crime![4] They come down into the mortal realm to indulge in pleasures and cause a commotion, stirring things up so much that the world becomes a fickle and inconstant place and the heart of man is filled with panic and unease, and they have toyed with man so much that his appearance has become that of an inhuman beast of the field, supremely ugly, and from which the last trace of the original holy man has been lost. Furthermore, they even wish to assume sovereign power on earth. They impede the work of God so much that it can barely inch forward, and they close man off as tightly as walls of copper and steel. Having committed so many grievous sins and caused so many disasters, are they still expecting something other than chastisement? Demons and evil spirits have been running amok on earth for a time, and have sealed off both the will and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious!

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

69. Knowledge of ancient culture and history spanning several thousand years has closed off man’s thinking and notions and his mental outlook so tightly as to render them impervious and non-biodegradable.[5] People live in the eighteenth circle of hell, where, just as if they have been banished by God into the dungeons, the light may never be seen. Feudal thinking has so oppressed people that they can barely breathe and are suffocating. They have not the slightest jot of strength to resist; all they do is endure and endure in silence…. Never has anyone dared to struggle or stand up for righteousness and justice; people simply live a life worse than an animal’s, under the blows and abuse of feudal ethics, day after day, and

year after year. They have never thought to seek out God to enjoy happiness in the human world. It is as if people have been beaten down to the point where they are like the fallen leaves of autumn, withered, desiccated, and yellow-brown. People have long since lost their memory; they live helpless in the hell which is called the human world, waiting for the coming of the last day so that they may perish together with this hell, as if the last day that they yearn for is the day when man shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," further weakening man's power to resist. All sorts of oppression push man, step by step, to fall deeper into Hades, farther and farther away from God, until today he has become a complete stranger to God and makes haste to avoid Him when they meet. Man does not heed Him and leaves Him standing alone to one side, as if man has never known Him, has never seen Him before. Yet God has been waiting for man all through the long journey of human life, never hurling His irrepressible fury toward him, merely waiting quietly, without a word, for man to repent and start anew. God long ago came into the human world to share the sufferings of the human world with man. In all the years that He has lived with man, no one has discovered His existence. God only endures in silence the misery of shabbiness in the human world while carrying out the work He brought in person. He continues to endure for the sake of the will of God the Father and for the sake of the needs of mankind, undergoing sufferings never before experienced by man. In man's presence He has quietly waited upon him, and in man's presence He has humbled Himself, for the sake of God the Father's will and also for the sake of the needs of mankind. Knowledge of ancient culture has surreptitiously stolen man from the presence of God and turned him over to the king of devils and its progeny. The Four Books and Five Classics[a] have taken man's thinking and notions into another age of rebellion, causing him to give even greater

adulation than before to those who compiled the Book/Classic of Documents, and as a result to further exacerbate his notions about God. Unbeknownst to man, the king of devils heartlessly cast God out from his heart and then occupied it itself with triumphant glee. Since that time, man became possessed of an ugly and wicked soul and of the countenance of the king of devils. A hatred of God filled his chest, and the spiteful malice of the king of devils spread within man day after day until he was utterly consumed. Man no longer had the least bit of freedom and had no way of breaking free from the toils of the king of devils. He had no choice but to be taken captive on the spot, to surrender and fall down in submission in its presence. Long ago, when man's heart and soul was still in its infancy, the king of devils planted in it the seed of the tumor of atheism, teaching him such fallacies as "study science and technology; realize the Four Modernizations; and there is no such thing as God in the world." Not only that, it shouts out at every opportunity: "Let us rely on our industrious labor to build a beautiful homeland," asking each and every person to be prepared from childhood to render faithful service to their country. Man, unwitting, was brought into its presence, where it unhesitatingly arrogated all the credit (meaning the credit belonging to God for holding all of mankind in His hands) unto itself. Never did it have any sense of shame. Moreover, it shamelessly seized God's people and dragged them back into its house, where it leaped like a mouse onto the table and had man worship it as God. What a desperado! It cries out scandalous, shocking things, such as: "There is no such thing as God in the world. The wind comes from transformations according to natural laws; rain comes when water vapor, meeting with cold temperatures, condenses into drops that fall to earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun's surface.

These are natural phenomena. Where, in all this, is there an act of God?" There are even those who shout out statements like the following, statements that should not be given voice: "Man evolved from apes in the ancient past, and the world today comes from a succession of primitive societies starting from approximately an eon ago. Whether a country flourishes or declines rests entirely in the hands of its people." In the background, it makes man hang it on the wall or place it on the table to pay homage and make offerings to it. At the same time that it cries out, "There is no God," it sets itself up as God, with summary roughness pushing God out of the bounds of the earth, while standing in God's place and taking up the role of the king of devils. How utterly lost to reason! It makes one hate it to the very bone. It seems that God and it are sworn enemies, and the two cannot coexist. It schemes to chase God away while it roams free, outside the reach of law.[6] Such a king of devils it is! How can its existence be tolerated? It will not rest until it has made a mess of God's work and left it all in a complete shambles,[7] as if it wants to oppose God to the bitter end, until either the fish dies or the net breaks, deliberately setting itself against God and pressing in ever closer. Its hideous face having long since been completely unmasked, it is now bruised and battered[8] and in a sorry condition, yet still it will not relent in its hatred of God, as if only by devouring God in one mouthful will it be able to relieve the hatred pent up in its heart. How can we tolerate it, this enemy of God! Only its eradication and complete extermination will bring our life's wish to fruition. How can it be allowed to continue running rampant? It has corrupted man to such a degree that man does not know the heavensun, and has become deadened and devoid of feeling. Man has lost normal human reason. Why not offer up our whole being to destroy it and burn it up to eliminate all worries for the future and allow the work of God to sooner reach unprecedented splendor?

This gang of scoundrels has come into the world of men and reduced it to turmoil. They have brought all of humanity to the edge of a precipice, secretly planning to push them over to be dashed to pieces so that they may then devour their corpses. They vainly hope to break up God's plan and enter into a match with Him, staking everything on a single throw of the dice.[9] That is by no means easy! The cross has been prepared, after all, for the king of devils, who is guilty of the most heinous crimes. God does not belong to the cross. He has already tossed it aside for the devil. God has long before now emerged victorious and no longer feels sorrow over the sins of mankind, but will bring salvation to all mankind.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (7)

70. In man's so-called knowledge, Satan has imbued quite a bit of its philosophy for living and its thinking. And as Satan does this, it allows man to adopt its thinking, philosophy, and points of view so that man may deny the existence of God, deny God's dominion over all things and over man's fate. So as man's studies progress and he gains more knowledge, he feels the existence of God become vague, and might even no longer feel that God exists. As Satan has added viewpoints, notions, and thoughts into the mind of man, is not man corrupted during this process? (Yes.) What does man now base his life upon? Is he really living on the basis of this knowledge? No; man is basing his life on the thoughts, views and philosophies of Satan that are hidden within this knowledge. This is where the essential part of Satan's corruption of man occurs; this is both Satan's goal and its method for corrupting man.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

71. During the process of man's learning of knowledge, Satan employs all manner of methods, whether it be telling stories, simply giving them some individual piece of knowledge, or allowing them to satisfy their

desires or ambitions. What road does Satan want to lead you down? People think there is nothing wrong with learning knowledge, that it is entirely natural. To put it in a way that sounds appealing, to foster lofty ideals or to have ambitions is to have drive, and this should be the right path in life. Is it not a more glorious way for people to live if they can realize their own ideals, or successfully establish a career? By doing these things, one can not only honor one's ancestors but also has the chance to leave one's mark on history—is this not a good thing? This is a good thing in the eyes of worldly people, and to them it should be proper and positive. Does Satan, however, with its sinister motives, take people on to this kind of road and that's all there is to it? Of course not. In fact, no matter how lofty man's ideals are, no matter how realistic man's desires are or how proper they may be, all that man wants to achieve, all that man seeks for, is inextricably linked to two words. These two words are vitally important to the life of every person, and they are things Satan intends to instill in man. What are these two words? They are "fame" and "gain." Satan uses a very subtle kind of method, a method very much in concert with people's notions, which is not at all radical, through which it causes people to unknowingly accept its way of living, its rules to live by, and to establish life goals and their direction in life, and in doing so they also unknowingly come to have ambitions in life. No matter how grand these life ambitions may seem, they are inextricably linked to "fame" and "gain." Everything that any great or famous person—all people, in fact—follow in life relates only to these two words: "fame" and "gain." People think that once they have fame and gain, they can then capitalize on those things to enjoy high status and great wealth, and to enjoy life. They think fame and gain are a kind of capital that they can use to obtain a life of pleasure-seeking and wanton enjoyment of the flesh. For the sake of this fame and gain which mankind so covets, people willingly,

albeit unknowingly, hand over their bodies, minds, all that they have, their futures and their destinies, to Satan. They do so without even a moment's hesitation, ever ignorant of the need to recover all that they have handed over. Can people retain any control over themselves once they have taken refuge in Satan in this way and become loyal to it? Certainly not. They are completely and utterly controlled by Satan. They have completely and utterly sunk into a quagmire, and are unable to free themselves. Once someone is mired in fame and gain, they no longer seek that which is bright, that which is righteous, or those things that are beautiful and good. This is because the seductive power that fame and gain have over people is too great; they become things for people to pursue throughout their lives and even for all eternity without end. Is this not true? Some people will say that learning knowledge is nothing more than reading books or learning a few things that they do not already know so as not to lag behind the times or be left behind by the world. Knowledge is only learned so they can put food on the table, for their own future, or to provide the basic necessities. Is there any person who would endure a decade of hard study just for the basic necessities, just to resolve the issue of food? No, there are none like this. So why does a person suffer these hardships for all these years? It is for fame and gain. Fame and gain are waiting for them in the distance, beckoning them, and they believe that only through their own diligence, hardships and struggles can they follow the road that will lead them to attain fame and gain. Such a person must suffer these hardships for their own future path, for their future enjoyment and to gain a better life. What on earth is this knowledge—can you tell Me? Is it not rules of living instilled in people, rules that Satan teaches them in the course of their learning of knowledge? Is it not life's "lofty ideals" instilled into man by Satan? Take, for example, the ideas of great people, the integrity of the famous or the brave spirit of

heroic figures, or take the chivalry and kindness of the protagonists and swordsmen in martial arts novels—are these not all ways in which Satan instills these ideals? (Yes, they are.) These ideas influence one generation after another, and the people of each generation are brought to accept these ideas, to live for these ideas and to pursue them endlessly. This is the way, the channel, through which Satan uses knowledge to corrupt man. So after Satan has led people to this road, is it still possible for them to worship God? Do the knowledge and thought instilled in man by Satan contain any shred of worshiping God? Do they hold anything that belongs to the truth? Do they contain anything of fearing God and shunning evil? (No, they do not.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

72. Satan uses fame and gain to control man's thoughts, until all people can think of is fame and gain. They struggle for fame and gain, suffer hardships for fame and gain, endure humiliation for fame and gain, sacrifice everything they have for fame and gain, and they will make any judgment or decision for the sake of fame and gain. In this way, Satan binds people with invisible shackles, and they have neither the strength nor the courage to throw them off. They unknowingly bear these shackles and trudge ever onward with great difficulty. For the sake of this fame and gain, mankind shuns God and betrays Him and becomes increasingly wicked. In this way, therefore, one generation after another is destroyed in the midst of Satan's fame and gain. Looking now at Satan's actions, are its sinister motives not utterly detestable? Maybe today you still cannot see through Satan's sinister motives because you think one cannot live without fame and gain. You think that if people leave fame and gain behind, they will no longer be able to see the way ahead, no longer be able to see their goals, that their futures will become dark, dim and gloomy. But, slowly, you will

all one day recognize that fame and gain are monstrous shackles that Satan uses to bind man. When that day comes, you will thoroughly resist Satan's control and thoroughly resist the shackles Satan uses to bind you. When the time comes that you wish to throw off all the things Satan has instilled in you, you will then make a clean break with Satan and you will truly loathe all that Satan has brought to you. Only then will mankind have a real love and yearning for God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

73. What science does is merely to allow people to see the objects in the physical world, and to satisfy man's curiosity, but it cannot enable man to see the laws by which God has dominion over all things. Man seems to find answers in science, but those answers are puzzling and bring only temporary satisfaction, a satisfaction that only serves to confine the heart of man to the material world. Man feels that they have received answers from science, so whatever issue arises, they use their scientific views as a basis to prove and accept that issue. Man's heart becomes possessed by science and seduced by it to the point that man no longer has the mind to know God, worship God and believe that all things come from God and that man should look to Him for answers. Is this not so? The more a person believes in science, the more absurd they become, believing that everything has a scientific solution, that research can solve anything. They do not seek God and they do not believe He exists; even some people who have followed God for many years will go and research bacteria on a whim or look up some information for the answer to an issue. Such people do not look at the issues from the perspective of truth and in most cases they want to rely on scientific views or knowledge or scientific solutions to solve problems; they do not rely on God and they do not seek God. Do people like this have God in their hearts? (No.) There are even some people who want to research

God in the same way as they study science. For example, there are many religious experts who have gone to the mountain where the ark came to rest, and thus they proved the existence of the ark. But in the appearance of the ark they do not see the existence of God. They believe only in the stories and the history; this is the result of their scientific research and study of the material world. If you research material things, whether it be microbiology, astronomy, or geography, you will never find a result that determines that God exists or that He has sovereignty over all things. So what does science do for man? Does it not distance man from God? Does it not cause people to subject God to studies? Does it not make people more doubtful about God's existence? (Yes.) So how does Satan want to use science to corrupt man? Does Satan not want to use scientific conclusions to deceive people and make them numb, and use ambiguous answers to hold on to people's hearts so that they will not seek out or believe in God's existence? (Yes.) So this is why I say that science is one of the ways in which Satan corrupts people.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

74. Satan has fabricated and invented many folk stories or stories that appear in history books, leaving people with deep impressions of traditional cultural or superstitious figures. For example, in China there are the "Eight Immortals Crossing the Sea," "Journey to the West," the Jade Emperor, "Nezha Conquering the Dragon King," and "The Investiture of the Gods." Have these not become deeply rooted in the minds of man? Even if some of you do not know all the details, you still know the general stories, and it is this general content that sticks in your heart and your mind, so that you cannot forget them. These are various ideas or legends that Satan prepared for man long ago, and which have been disseminated at different times. These things directly harm and erode people's souls and put people under

one spell after another. That is to say that once you have accepted such traditional culture, stories, or superstitious things, once they are established in your mind, and once they are stuck in your heart, then it is like you are spellbound—you become enmeshed and influenced by these cultural trappings, these ideas and traditional stories. They influence your life, your outlook on life, and your judgment of things. Even more so they influence your pursuit for the true path of life: This is indeed a wicked spell. Try as you might, you cannot shake them off; you chop at them but you cannot chop them down; you beat at them but you cannot beat them away. Furthermore, after people are unknowingly put under this kind of spell, they unknowingly begin to worship Satan, fostering the image of Satan in their hearts. In other words, they establish Satan as their idol, an object for them to worship and look up to, even going so far as to regard it as God. Unknowingly, these things are in people's hearts, controlling their words and deeds. Moreover, you first regard these stories and legends to be false, but then you unknowingly acknowledge their existence, making of them real figures and turning them into real, existing objects. In your unawareness, you subconsciously receive these ideas and the existence of these things. You also subconsciously receive devils, Satan, and idols into your own home and into your own heart—this is indeed a spell.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

75. The superstitious activities that people engage in are what God hates the most, but many people are still unable to let go of them, thinking these superstitious activities to be decreed by God, and even today have yet to shed them completely. Such things as the arrangements young people make for wedding feasts and bridal trousseaus; gifts of cash, banquets, and similar ways with which joyous occasions are celebrated; ancient formulae that have been handed down; all the meaningless superstitious activities

conducted for the dead and their obsequies: these are even more detestable to God. Even the day of worship (including the Sabbath, as observed by the religious world) is detestable to Him; and the social relationships and worldly interactions between man and man are all the more despised and rejected by God. Even the Spring Festival and Christmas Day, which are known to everyone, are not decreed by God, let alone the toys and decorations for these festive holidays such as couplets, firecrackers, lanterns, Holy Communion, Christmas gifts, and Christmas festivities—are they not idols in the minds of men? The breaking of bread on the Sabbath, wine, and fine linen are even more emphatically idols. All the traditional festival days popular in China, such as the Dragon Heads-raising Day, the Dragon Boat Festival, the Mid-Autumn Festival, the Laba Festival, and New Year's Day, and the festivals in the religious world, such as Easter, Baptism Day, and Christmas Day, all of these unjustifiable festivals have been arranged and handed down from olden times to today by many people. It is humanity's rich imagination and ingenious conception that have allowed them to be passed down to today. They appear to be free of flaws, but are in fact tricks Satan plays on humanity. The more a place is thronged with Satans, and the more obsolete and backward that place is, the more deeply entrenched are its feudal customs. These things bind people tight, allowing absolutely no room for movement. Many of the festivals in the religious world seem to display great originality and to create a bridge to the work of God, but they are actually the invisible ties with which Satan binds people and prevents people from coming to know God—they are all Satan's cunning stratagems. In fact, when a stage of God's work is finished, He has already destroyed the tools and the style of that time, without leaving any trace. However, "devout believers" continue to worship those tangible material objects; meanwhile they consign what God has to the back

of their minds, studying it no further, seeming to be full of the love of God when they actually pushed Him out of the house long ago and placed Satan on the table to worship. Portraits of Jesus, the Cross, Mary, Jesus' Baptism and the Last Supper—people venerate these as the Lord of Heaven, all the while repeatedly crying out "Lord, heavenly Father." Is this not all a joke? To this day, many similar sayings and practices that have been passed down amongst humanity are hateful to God; they seriously obstruct the way ahead for God and, furthermore, create huge setbacks to humanity's entry. Putting aside the extent to which Satan has corrupted humanity, the insides of people are completely filled up with things like the law of Witness Lee, the experiences of Lawrence, the surveys by Watchman Nee, and the work of Paul. There is simply no way for God to work upon human beings, because they have inside them too much of individualism, laws, rules, regulations, systems, and the like; these things, in addition to people's feudal superstitious tendencies, have captured and devoured humanity. It is as if people's thoughts are an interesting film narrating a fairy tale in full color, with fantastic beings riding the clouds, so imaginative that they amaze people, leaving them dazed and speechless. To tell the truth, the work that God comes to do today is mainly to deal with and dispel the superstitious attributes of human beings and completely transform their mental outlook. God's work has not lasted until today due to the inheritance that has been handed down through the generations by humanity; it is work as personally initiated by Him and completed by Him, without any need for succeeding to the legacy of a certain great spiritual man, or inheriting any work of a representative nature done by God in some other era. Human beings need not concern themselves with any of these things. God today has another style of speaking and of working, so why should human beings trouble themselves? If humans walk the path of today within the current stream

while continuing the legacy of their "ancestors," they will not reach their destination. God feels deep repugnance for this particular mode of human behavior, just as He abominates the years, months and days of the human world.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (3)

76. Satan uses social trends to corrupt man. "Social trends" include many things. Some people say: "Does it mean the latest fashions, cosmetics, hairstyles, and gourmet foods?" Are these things considered social trends? They make up one part of social trends, but we will not be talking about them here. We only wish to talk about the ideas that social trends bring about in people, the way they cause people to conduct themselves in the world, and the life goals and outlook that they bring about in people. These are very important; they can control and influence man's state of mind. These trends arise one after another, and they all carry an evil influence that continually debases mankind, causing people to lose conscience, humanity and reason, weakening their morals and their quality of character ever more, to the extent that we can even say that the majority of people now have no integrity, no humanity, and neither do they have any conscience, much less any reason. So what are these trends? They are trends that you cannot see with the naked eye. When a new trend sweeps through the world, perhaps only a small number of people are on the cutting edge, acting as the trendsetters. They start off doing some new thing, then accepting some kind of idea or some kind of perspective. The majority of people, however, will be continually infected, assimilated, and attracted by this kind of trend in a state of unawareness, until they all unknowingly and involuntarily accept it and become submerged in it and controlled by it. One after another, such trends cause people, who are not of sound body and mind, do not know what the truth is, and cannot differentiate between

positive and negative things, to happily accept them as well as the life views and values that come from Satan. They accept what Satan tells them about how to approach life and the way to live that Satan "bestows" on them, and they have neither the strength nor the ability, much less the awareness, to resist. …

… Satan uses these social trends to lure people one step at a time into a nest of devils, so that people caught up in social trends unknowingly advocate money and material desires, wickedness and violence. Once these things have entered the heart of man, what then does man become? Man becomes the devil, Satan! Why? Because, what psychological inclination exists in the heart of man? What does man revere? Man begins to take pleasure in wickedness and violence, showing no love for beauty or goodness, much less peace. People are not willing to live the simple life of normal humanity, but instead wish to enjoy high status and great wealth, to revel in the pleasures of the flesh, sparing no effort to satisfy their own flesh, with no restrictions, no bonds to hold them back; in other words, doing whatever they desire. So when man has become immersed in these kinds of trends, can the knowledge that you have learned help you to free yourself? Can your understanding of traditional culture and superstitions help you escape from this dire predicament? Can the traditional morals and ceremonies known to man help people exercise restraint? Take the Three Character Classic, for example. Can it help people pull their feet out of the quagmire of these trends? (No, it cannot.) Thus, man becomes more and more evil, arrogant, condescending, selfish and malicious. There is no longer any affection between people, no longer any love between family members, no longer any understanding among relatives and friends; human relations have become characterized by violence. Each and every person seeks to use violent methods to live among their fellow man; they seize

their daily bread using violence; they win their positions and obtain their profits using violence, and they use violent and evil ways to do anything they want. Is this humanity not horrifying? (Yes.)

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

77. “Money makes the world go round” is a philosophy of Satan, and it prevails among the whole of mankind, in every human society. You could say that it is a trend because it has been instilled in the heart of every single person. From the very beginning, people did not accept this saying, but then they gave it tacit acceptance when they came into contact with real life, and began to feel that these words were in fact true. Is this not a process of Satan corrupting man? Perhaps people do not understand this saying to the same degree, but everyone has different degrees of interpretation and acknowledgment of this saying based on things that have happened around them and on their own personal experiences. Is that not the case? Regardless of how much experience someone has with this saying, what is the negative effect that it can have on someone’s heart? Something is revealed through the human disposition of the people in this world, including each and every one of you. How is this thing that is revealed to be interpreted? It is the worship of money. Is it hard to remove this from someone’s heart? It is very hard! It seems that Satan’s corruption of man is deep indeed! So after Satan uses this trend to corrupt people, how is it manifested in them? Do you feel that you could not survive in this world without any money, that even one day without money would be impossible? People’s status is based on how much money they have, as is the respect they command. The backs of the poor are bent in shame, while the rich enjoy their high status. They stand tall and proud, speaking loudly and living arrogantly. What does this saying and trend bring to people? Is it not true that many people make any sacrifice in the pursuit of money? Do many

people not lose their dignity and integrity in the pursuit of more money? Moreover, do many people not lose the opportunity to perform their duty and follow God for the sake of money? Is this not a loss for people? (Yes.) Is Satan not sinister to use this method and this saying to corrupt man to such a degree? Is this not a malicious trick? As you progress from objecting to this popular saying to finally accepting it as truth, your heart falls completely into Satan's grasp, and therefore you inadvertently come to live by the saying. To what degree has this saying affected you? You might know the true way, and you might know the truth, but you are powerless to pursue it. You may clearly know that God's words are the truth, but you are unwilling to pay the price or to suffer in order to gain the truth. Instead, you would rather sacrifice your own future and destiny to resist God to the very end. No matter what God says, no matter what God does, no matter whether you understand how deep and how great God's love for you is, you would stubbornly insist on having your own way and pay the price for this saying. That is to say, this saying already controls your behavior and your thoughts, and you would rather have your fate controlled by it than give it all up. Does not the fact that people act in this way, that they are controlled by this saying and manipulated by it, illustrate that Satan's corrupting of man is effective? Is this not the philosophy and corrupt disposition of Satan taking root in your heart? If you do this, has Satan not achieved its goal? (Yes.) Do you see how Satan has corrupted man in this way? Can you feel it? (No.) You have neither seen it nor felt it. Do you see Satan's evil here? Satan corrupts man at all times and in all places. Satan makes it impossible for man to defend against this corruption and makes man helpless against it. Satan makes you accept its thoughts, its viewpoints and the evil things that come from it in situations where you are unknowing and when you have no recognition of what is happening to you. People accept these things and

take no exception to them. They cherish and hold on to these things like a treasure, they let these things manipulate them and toy with them; this is how Satan's corruption of man grows ever deeper.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

78. There are six primary tricks that Satan employs to corrupt man.

The first is control and coercion. That is, Satan will do everything possible to take control of your heart. What does "coercion" mean? It means using threatening and forceful tactics to make you obey it, making you think of the consequences if you do not obey. You are afraid and dare not defy it, so you then submit to it.

The second is cheating and trickery. What does "cheating and trickery" entail? Satan makes up some stories and lies, tricking you into believing them. It never tells you that man was created by God, but neither does it say directly that you were not made by God. It does not use the word "God" at all, but instead uses something else as a substitute, using this thing to deceive you so that you basically have no idea of the existence of God. Of course, this "trickery" includes many aspects, not just this one.

The third is forceful indoctrination. With what are people forcefully indoctrinated? Is forceful indoctrination done by man's own choice? Is it done with man's consent? (No.) Even if you do not consent, there is nothing you can do about it. In your unawareness, Satan indoctrinates you, instilling you with its thinking, its rules of life and its essence.

The fourth is intimidation and beguilement. That is, Satan employs various tricks to cause you to accept it, follow it and work in its service. It will do anything to achieve its goals. It sometimes bestows small favors on you, all the while luring you into committing sin. If you do not follow it, it

will make you suffer and punish you, and use various ways to attack and ensnare you.

The fifth is deception and paralysis. “Deception and paralysis” is when Satan spins some sweet-sounding words and ideas that align with people’s notions, to make it seem as though it is being considerate of people’s fleshly situation, of their lives and futures, when actually its only goal is to fool you. It then paralyzes you so that you do not know what is right and what is wrong, so that you are unwittingly tricked and thereby come under its control.

The sixth is the destruction of body and mind. What part of man does Satan destroy? (Man’s mind and entire being.) Satan destroys your mind, making you powerless to resist, meaning that, little by little, your heart turns toward Satan in spite of yourself. It instills these things in you every day, every day using these ideas and cultures to influence and groom you, undermining your will little by little, so that eventually you no longer desire to be a good person, so that you no longer wish to stand up for what you call “righteousness.” Unknowingly, you no longer have the willpower to swim against the current, but instead flow along with it. “Destruction” means Satan tormenting people so much that they become shadows of themselves, no longer human. This is when Satan strikes, seizing and devouring them.

Each one of these tricks that Satan employs to corrupt man renders man powerless to resist; any one of them can be deadly to man. In other words, anything Satan does and any tricks it employs can cause you to degenerate, can bring you under Satan’s control and can mire you in a quagmire of evil and sin. Such are the tricks Satan employs to corrupt man.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

79. Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for living, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

80. Satan builds its reputation through deceiving people, and often establishes itself as a vanguard and role model of righteousness. Under false pretenses of safeguarding righteousness, it harms people, devours their souls, and uses all sorts of means to benumb, deceive and incite man. Its goal is to make man approve of and go along with its evil conduct, to make man join it in opposing God's authority and sovereignty. However, when one sees through its schemes and plots and sees through to its vile features, and when one does not wish to continue to be trampled upon and fooled by it or to continue slaving away for it, or to be punished and destroyed

alongside it, then Satan changes its previously saintly features and tears off its false mask to reveal its true face, which is evil, vicious, ugly and savage. It would love nothing more than to exterminate all those who refuse to follow it and who oppose its evil forces. At this point Satan can no longer assume a trustworthy, gentlemanly appearance; instead, its true ugly and devilish features are revealed under sheep's clothing. Once Satan's schemes are brought to light and its true features exposed, it will fly into a rage and expose its barbarity. After this, its desire to harm and devour people will only be intensified. This is because it is enraged when man awakens to the truth, and it develops a powerful vindictiveness toward man for their aspiration to yearn for freedom and light and to break free of its prison. Its rage is intended to defend and uphold its evil, and it is also a true revelation of its savage nature.

In every matter, Satan's behavior exposes its evil nature. Out of all the evil acts that Satan has carried out upon man—from its early efforts to delude man into following it, to its exploitation of man, in which it drags man into its evil deeds, to its vindictiveness toward man after its true features have been exposed and man has recognized and forsaken it—not one of these acts fails to expose Satan's evil essence, nor to prove the fact that Satan has no relation to positive things and that Satan is the source of all evil things. Every single one of its actions safeguards its evil, maintains the continuation of its evil acts, goes against just and positive things, and ruins the laws and order of humanity's normal existence. These acts of Satan are hostile to God, and they will be destroyed by God's wrath. Although Satan has its own rage, its rage is just a means of venting its evil nature. The reason why Satan is exasperated and furious is this: Its unspeakable schemes have been exposed; its plots are not easily gotten away with; its wild ambition and desire to replace God and act as God have

been struck down and blocked; and its goal of controlling all of humanity has now come to nothing and can never be achieved. What has stopped Satan's plots from coming to fruition and cut short the spread and rampancy of Satan's evil is God's repeated summoning of His wrath, time after time. For this reason, Satan both hates and fears God's wrath. Each time God's wrath descends, it not only unmasks Satan's true vile appearance, but also exposes Satan's evil desires to the light, and in the process, the reasons for Satan's rage against humanity are laid bare. The eruption of Satan's rage is a true revelation of its evil nature and an exposure of its schemes. Of course, each time that Satan is enraged heralds the destruction of evil things and the protection and continuation of positive things; it heralds the truth that God's wrath cannot be offended!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Footnotes:

1. "Making groundless accusations" refers to the methods by which the devil harms people.

2. "Heavily guarded" indicates that the methods by which the devil afflicts people are especially vicious, and control people so much that they have no room to move.

3. "Swallow" refers to the vicious behavior of the king of devils, which ravishes people in their entirety.

4. "Accomplices in crime" are of the same ilk as "a band of hoodlums."

5. "Non-biodegradable" is intended as satire here, meaning that people are rigid in their knowledge, culture, and spiritual outlook.

6. "Roams free, outside the reach of law" indicates that the devil goes berserk and runs amok.

7. "A complete shambles" refers to how the devil's violent behavior is unbearable to see.

8. "Bruised and battered" refers to the ugly face of the king of devils.

9. "Staking everything on a single throw of the dice" means placing all one's money on a single bet in hopes of winning in the end. This is a metaphor for the devil's sinister and nefarious schemes. The expression is used mockingly.

a. The Four Books and Five Classics are the authoritative books of Confucianism in China.

B. Words on Revealing the Satanic Disposition of Corrupt Mankind and Their Nature Essence

81. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally followed God and obeyed His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels blindly. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is conforming to God's will. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to obeying and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at

Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of obeying God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

82. After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no

shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for living, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

83. The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal

again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and weary of it. Regardless of how man treats the coming of God, God, in short, has always carried on patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he has grown resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense think this is no great matter, and still believe that they have expended so much of themselves for God, and that God has given them too little. There are people who, having given Me

a bowl of water, hold out their hands and demand I pay them for two bowls of milk, or, having given Me a room for one night, demand I pay rent for several. With such a humanity and such a conscience, how could you still wish to gain life? What contemptible wretches you are!

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

84. If I did not expose the ugliness in the depths of your hearts, then each of you would place a crown upon your head and keep all the glory for yourselves. Your arrogant and conceited natures drive you to betray your own consciences, to rebel against and resist Christ, and to reveal your ugliness, thereby bringing to light your intentions, notions, extravagant desires, and eyes full of greed. And yet you continue to prattle on about your lifelong passion for the work of Christ, and repeat again and again the truths long ago spoken by Christ. This is your "faith"—your "faith without impurity." I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me. When it comes to faith, many may think that they follow God because they have faith, and would not endure such suffering otherwise. So I ask you this: If you believe in God's existence, why do you not revere Him? If you believe in God's existence, why is there not the slightest fear of Him in your heart? You accept that Christ is the incarnation of God, so why do you hold Him in contempt? Why do you act irreverently toward Him? Why do you openly judge Him? Why do you always spy upon

His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you try to extort and rob Him of His offerings? Why do you speak from the place of Christ? Why do you judge whether His work and His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

85. If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of obeying the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God,

because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man. Cruel mankind! The connivance and intrigue, the snatching and grabbing one from another, the scramble for fame and fortune, the mutual slaughter —when will it ever end? Despite the hundreds of thousands of words God has spoken, no one has come to their senses. People act for the sake of their families, sons and daughters, for their careers, future prospects, position, vainglory, and money, for the sake of food, clothing, and the flesh. But is there anyone whose actions are truly for the sake of God? Even among those who act for the sake of God, there are but few who know God. How many people do not act out of their own interests? How many do not oppress or ostracize others in order to protect their own position? And so, God has been forcibly sentenced to death innumerable times, and countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

—The Word, Vol. 1. The Appearance and Work of God. The Wicked Will Surely Be Punished

86. Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old arguments to “confirm” the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and

convinced that they are able to travel across the world. Are such people not those who are despised and rejected by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed little people, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to straddle the world's "academia"; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God's work. These people do not have any sense worth mentioning! In fact, the greater people's knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God's work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God's being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their natural instinct to deny the rightness of the Holy Spirit's work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit's work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such foolhardy people will not be forgiven, either in this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in

God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old?

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

87. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because you do not take the work of the Holy Spirit seriously enough. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook

are the “capital” with which you resist God, and the more corrupt, degraded and low you become, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God’s Work Is the Path to Knowing God

88. Anyone who does not understand the purpose of God’s work is one who opposes Him, and one who has come to understand the purpose of God’s work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God’s work. Not one among them is able to know God; still less can any one among them accord with God’s will. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately get in the way of those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of “sound constitution,” but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God’s presence are the most abject of men, while those who humble themselves are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great fanfare even as they look directly at Him—these

are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the will of God are opponents of God; those who understand the will of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God. So I urge you: If you really have faith that you can walk this path, then keep on following it. But if you are unable to refrain from opposing God, then you had best walk away before it is too late. Otherwise, the chances of things turning out badly for you run extremely high, because your nature is simply too corrupt. Of loyalty or obedience, or a heart that thirsts for righteousness and truth, or love for God, you have not one jot or iota. It may be said that your situation before God is an utter shambles. You cannot abide by what you ought to abide by, and are unable to say what ought to be said. What you ought to put into practice, you have failed to put into practice; and the function that you ought to fulfill, you have been unable to fulfill. You do not have the loyalty, conscience, obedience, or resolution that you ought. You have not endured the suffering that it behooves you to endure, and you do not have the faith that you ought. Quite simply, you are completely devoid of any merit: Are you not ashamed to go on living? Let Me persuade you that you would be better off closing your eyes in eternal rest, thereby sparing God from worrying on your account

and suffering for your sake. You believe in God and yet do not know His will; you eat and drink the words of God and yet are unable to keep to what God demands of man. You believe in God and yet do not know Him, and you stay alive without a goal to strive for, without any values, without any meaning. You live as a human being and yet have no conscience, integrity, or credibility in the slightest degree—can you still call yourselves human beings? You believe in God and yet deceive Him; what is more, you take God's money and eat up the offerings that are made to Him. And yet, in the end you still fail to show the slightest consideration for God's feelings or the faintest conscience toward Him. Not even the most trivial of God's demands can you meet. Can you still call yourselves human beings? Eating the food God provides you and breathing the oxygen He gives you, enjoying His grace, yet, in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Does that not make you a beast even lower than a dog? Among animals, are there any that are more malicious than you?

—The Word, Vol. 1. The Appearance and Work of God. All People Who Do Not Know God Are People Who Oppose God

89. The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by people, and people even pursue them heedless of all else, and attempt to obtain them. The more unrealistic they are, the more closely people scrutinize and analyze them, even going so far as to make up their own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive people are toward them; they simply look down their noses at them, and are even contemptuous of them. Is this not precisely your attitude

toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You do not spare any time to examine them, but simply ignore them; you look down your noses at these realistic, low-standard requirements, and even harbor numerous notions about this God who is most real, and are simply incapable of accepting His reality and normality. In this way, do you not hold to a vague belief? You have an unshakable belief in the vague God of times past, and no interest in the real God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny human being on earth? Is it not, moreover, because the God worshiped by man is the one produced by his notions, whereas the God of today is of real flesh, produced on earth? When all is said and done, is it not because the God of today is too real that man does not pursue Him? For what the God of today asks of people is precisely that which people are most unwilling to do, and which makes them feel ashamed. Is this not making things difficult for people? Does this not lay bare people's scars? In this way, many of those who do not pursue reality become the enemies of God incarnate, become antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout believer. After God became flesh, many such devout believers unwittingly became antichrists. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but instead obsess over falsehoods—is this not the clearest source of your enmity to God incarnate?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

90. Prior to contact with Christ, you may believe your disposition to have been entirely transformed, that you are a loyal follower of Christ, that no one is more worthy of receiving the blessings of Christ than you—and that, having traveled many roads, done much work, and brought forth much fruit, you will surely be one of those who ultimately receive the crown. Yet there is one truth that you may not know: The corrupt disposition of man and his rebelliousness and resistance are exposed when he sees Christ, and the rebelliousness and resistance exposed at this time are more absolutely and completely exposed than at any other. It is because Christ is the Son of man—a Son of man who possesses normal humanity—that man neither honors nor respects Him. It is because God lives in the flesh that the rebelliousness of man is brought to light so thoroughly and in such vivid detail. So I say that the coming of Christ has unearthed all the rebelliousness of mankind and has thrown the nature of mankind into sharp relief. This is called “luring a tiger down the mountain” and “luring a wolf out of its cave.” Dare you presume to say that you are loyal to God? Dare you presume to say that you show absolute obedience to God? Dare you presume to say that you are not rebellious? Some will say: “Whenever God sets me up in a new environment, I invariably submit without a murmur, and furthermore I entertain no notions about God.” Some will say: “Whatever God tasks me with I do to the best of my ability and am never remiss.” In that case, I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith may well be commendable, but you do not have much in the way of steadfastness. Once you are really living with Christ, your self-righteousness and self-importance will be exposed through your words and actions, bit-by-bit, and so too will your overweening desires, your disobedient mindset and

discontent naturally be revealed. Finally, your arrogance will become ever greater, until you are as much at odds with Christ as water is with fire, and then your nature will be completely exposed. At that time, your notions can no longer be covered up, your complaints, too, will naturally come out, and your debased humanity will be completely exposed. Even then, however, you still refuse to acknowledge your own rebelliousness, believing instead that a Christ such as this is not easy for man to accept, that He is too exacting of man, and that you would wholly submit if He were a kinder Christ. You believe that your rebelliousness is justified, that you only rebel against Him when He pushes you too far. Never once have you considered that you do not look upon Christ as God, that you lack the intent to obey Him. Rather, you stubbornly insist that Christ work in accordance with your own wishes, and as soon as He does a single thing that is at odds with your own thinking, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Who is it, after all, that you believe in? And in what way do you seek?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

91. You always wish to see Christ, but I urge you not to hold yourselves in such high esteem; anyone may see Christ, but I say no one is fit to see Christ. Because the nature of man brims with evil, arrogance, and rebelliousness, at the moment you see Christ, your nature will destroy you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your notions may take root, your arrogance begin to sprout, and your rebelliousness bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every moment of every day? Will you truly have the reality of submission to

God? You worship the lofty God within your hearts as Jehovah while regarding the visible Christ as a man. Your sense is too inferior and your humanity too debased! You are incapable of always looking upon Christ as God; only occasionally, when it takes your fancy, do you grab hold of Him and worship Him as God. This is why I say you are not believers of God, but a posse of accomplices who fight against Christ. Even men who show kindness to others are repaid, and yet Christ, who has done such work among you, has received neither man's love nor his recompense and submission. Is this not something heartrending?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

92. It may be that in all your years of faith in God, you have never cursed anyone or committed a bad deed, yet in your association with Christ, you cannot speak the truth, act honestly, or obey the word of Christ; in that case, I say that you are the most sinister and malicious person in the world. You may be exceptionally amiable and devoted toward your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, but if you are incapable of compatibility with Christ, if you are unable to interact in harmony with Him, then even if you expend your all in relief to your neighbors or take meticulous care of your father, mother, and members of your household, I would say that you are still wicked, and moreover one full of cunning tricks. Do not think yourself compatible with Christ simply because you get along with others or do a few good deeds. Do you think that your charitable intent can finagle the blessings of Heaven? Do you think that doing a few good deeds is a substitute for your obedience? Not one of you is able to accept being dealt with and pruned, and you all find it difficult to embrace the normal humanity of Christ, notwithstanding which you are constantly trumpeting

your obedience to God. Such faith as yours will bring down a fitting retribution. Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, so much so that you are not even worthy of seeing Him. When you are completely purged of your rebelliousness, and are capable of being in harmony with Christ, at that moment God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall surely become an opponent of God and are destined for destruction. The nature of man is inherently hostile to God, for all men have been subjected to Satan's most profound corruption. If man tries to associate with God from the midst of his own corruption, it is certain that nothing good can come of this; his actions and words will surely expose his corruption at every turn, and in associating with God his rebelliousness will be revealed in its every aspect. Unknowingly, man comes to oppose Christ, to deceive Christ, and to forsake Christ; when this happens, man will be in an even more precarious state and, should this continue, he shall become the object of punishment.

Some may believe that, if association with God is so dangerous, then it might be wiser to keep God at a distance. What can people like this possibly gain? Can they be loyal to God? Assuredly, association with God is very difficult—but that is because man is corrupted, not because God is unable to associate with him. It would be best for you to dedicate more effort to the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why does your speech arouse His loathing? As soon as you have demonstrated a bit of loyalty, you sing your own praises, and you demand a reward for a small contribution; you look down upon others when you have shown a modicum of obedience, and become contemptuous of God upon accomplishing some petty task. For receiving God, you ask for money, gifts, and compliments. It makes you

heartsore to give a coin or two; when you give ten, you wish for blessings and to be treated with distinction. A humanity such as yours is positively offensive to speak or hear of. Is there anything praiseworthy in your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who donate and those who do not; those who preach and those who receive the word, and so on: all such men praise themselves. Do you not find this laughable? Knowing full well that you believe in God, you nevertheless cannot be compatible with God. Knowing full well that you are utterly without merit, you persist in boasting all the same. Do you not feel your sense has deteriorated to the point that you no longer have self-control? With sense like this, how are you fit to associate with God? Are you not afraid for yourselves at this juncture? Your disposition has already deteriorated to the point where you are incapable of compatibility with God. This being so, is your faith not laughable? Is your faith not preposterous? How are you going to approach your future? How are you going to choose which path to take?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are Incompatible With Christ Are Surely Opponents of God

93. Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it

out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply traitors who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude whereby you find the work of Christ hard to swallow and you are unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is

forever insignificant in your heart, and forever undeserving of reverence. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are nonbelievers and traitors to the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

94. Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they pay it little heed. They do not see it as something precious to be accepted, much less do they receive it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even

spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking reward? Is it their loyalty in being willing to give up everything to achieve God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our analysis. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is akin to the relationship between employee and employer. The employee works only to receive the rewards bestowed by the employer. There is no affection in such a relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when

people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

95. The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and yet pays no heed to God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and plotting how to receive the greatest blessing and the best destination. Even if one understands how pitiable, detestable, and pathetic they are, how many can readily abandon their ideals and hopes? And who are able to halt their own steps and stop from thinking only of themselves? God needs those who will cooperate closely with Him to complete His management. He needs those who will submit to Him by devoting their entire mind and body to the work of His management. He does not need people who hold out their hands to beg from Him every day, much less those who give a little and then wait to be rewarded. God despises those who make a paltry contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They care not about God's heart, being wholly preoccupied with their own prospects and fate. Those who resent the work of God's management and lack even the slightest interest in how God saves mankind

and His will are only doing what pleases themselves in a way that is detached from the work of God's management. Their behavior is neither remembered nor approved of by God—much less is it favorably looked upon by God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

96. My deeds are greater in number than the grains of sand on the beaches, and My wisdom surpasses all the sons of Solomon, yet people merely think of Me as a physician of little account and an unknown teacher of man. So many believe in Me only that I might heal them. So many believe in Me only that I might use My powers to drive unclean spirits out from their bodies, and so many believe in Me simply that they might receive peace and joy from Me. So many believe in Me only to demand from Me greater material wealth. So many believe in Me just to spend this life in peace and to be safe and sound in the world to come. So many believe in Me to avoid the suffering of hell and to receive the blessings of heaven. So many believe in Me only for temporary comfort, yet do not seek to gain anything in the world to come. When I brought down My fury upon man and seized all the joy and peace he once possessed, man became doubtful. When I gave unto man the suffering of hell and reclaimed the blessings of heaven, man's shame turned into anger. When man asked Me to heal him, I paid him no heed and felt abhorrence toward him; man departed from Me to instead seek the way of evil medicine and sorcery. When I took away all that man had demanded from Me, everyone disappeared without a trace. Thus, I say that man has faith in Me because I give too much grace, and there is far too much to gain.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

97. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God, for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plow the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow real human life upon you, yet you do not pursue. Are you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they

simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

98. In people's life experiences, they often think to themselves, I've given up my family and career for God, and what has He given me? I must add it up, and confirm it—have I received any blessings recently? I've given a lot during this time, I've run and run, and have suffered much—has God given me any promises in return? Has He remembered my good deeds? What will my end be? Can I receive God's blessings? … Every person constantly makes such calculations within their heart, and they make demands of God which bear their motivations, ambitions, and a transactional mentality. This is to say, in his heart man is constantly testing God, constantly devising plans about God, constantly arguing the case for his own individual end with God, and trying to extract a statement from God, seeing whether or not God can give him what he wants. At the same time as pursuing God, man does not treat God as God. Man has always tried to make deals with God, ceaselessly making demands of Him, and even pressing Him at every step, trying to take a mile after being given an inch. At the same time as trying to make deals with God, man also argues with Him, and there are even people who, when trials befall them or they find

themselves in certain situations, often become weak, passive and slack in their work, and full of complaints about God. From the time when man first began to believe in God, he has considered God to be a cornucopia, a Swiss Army knife, and he has considered himself to be God's greatest creditor, as if trying to get blessings and promises from God were his inherent right and obligation, while God's responsibility were to protect and care for man, and to provide for him. Such is the basic understanding of "belief in God" of all those who believe in God, and such is their deepest understanding of the concept of belief in God. From man's nature essence to his subjective pursuit, there is nothing that relates to the fear of God. Man's aim in believing in God could not possibly have anything to do with the worship of God. That is to say, man has never considered nor understood that belief in God requires fearing and worshiping God. In light of such conditions, man's essence is obvious. What is this essence? It is that man's heart is malicious, harbors treachery and deceit, does not love fairness and righteousness and that which is positive, and it is contemptible and greedy. Man's heart could not be more closed to God; he has not given it to God at all. God has never seen man's true heart, nor has He ever been worshiped by man. No matter how great the price God pays, or how much work He does, or how much He provides to man, man remains blind and utterly indifferent to it all. Man has never given his heart to God, he only wants to mind his heart himself, to make his own decisions—the subtext of which is that man does not want to follow the way of fearing God and shunning evil, or to obey the sovereignty and arrangements of God, nor does he want to worship God as God. Such is the state of man today.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

99. Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive

about. Some people cannot wait to knock their heads against the ground, kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have "honest" hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly "confessed" to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God's approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking work. Rather, what you need is everything you possess in the flesh—wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely

devoted, but I have discovered that you would not do the same for the sake of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully —are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but not to do open battle for it. Is this not your heartfelt wish? You must not disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end?

100. You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you

believe that you have not been diligent on their behalf, that you have not done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised.

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

101. If I were to place some money in front of you right now and give you the freedom to choose—and if I did not condemn you for your choice—then most of you would choose the money and forsake the truth. The better among you would give up the money and choose the truth reluctantly, while those in-between would seize the money in one hand and the truth in the other. Would your true colors thus not become self-evident? When choosing between the truth and anything to which you are loyal, you would all make this choice, and your attitude would remain the same. Is that not so? Are there not many among you who have seesawed between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you have made between family and God, children and God, peace and disruption, riches and poverty, status and ordinariness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and you did so without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;[a] between luxury and poverty, you chose the former; when choosing between your sons, daughters, wives and husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have simply lost faith in you. It simply astounds Me that

your hearts are so resistant to being softened. Many years of dedication and effort have apparently brought Me nothing more than your abandonment and despair, but My hopes for you grow with each passing day, for My day has been completely laid bare before everyone. Yet you persist in seeking dark and evil things, and refuse to loosen your grip on them. What, then, will be your outcome? Have you ever given careful consideration to this? If you were asked to choose again, what then would be your position? Would it still be the former? Would you still bring Me disappointment and wretched sorrow? Would your hearts still possess the sole modicum of warmth? Would you still be unaware of what to do to comfort My heart?

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

102. Each and every day, the deeds and thoughts of each and every person are beheld by the eyes of the One, and, at the same time, are in preparation for their own tomorrow. This is the path that must be walked by all who are living; it is the path that I have predestined for all, and no one can escape it or be made exempt. The words I have spoken are without number, and the work I have done, moreover, is without measure. Every day, I watch as each person naturally carries out all that they are to do in accordance with their inherent nature and the happenings of their nature. Unknowingly, many have already set upon the “right track,” which I have laid to make plain the different kinds of people. These different kinds of people I have long since placed in different environments and, in their respective places, each has expressed their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and what they express comes naturally. Only one thing keeps them in check: My words. Thus do some people read My words grudgingly, never practicing them, doing so only to avoid death; others, meanwhile, find it difficult to endure the days without My words to guide and supply them, and so they

naturally hold My words at all times. As time goes on, they discover the secret of human life, the destination of mankind, and the worth of being human. This is simply how mankind is in the presence of My words, and I merely allow matters to take their course. I do not do any work that forces people to make My words the foundation of their existence. So those who have never had a conscience, and whose existence has never had any value, boldly cast aside My words and do as they wish after quietly observing how things go. They start to detest the truth and all that comes from Me. Moreover, they detest staying in My house. For the sake of their destination, and to escape punishment, these people dwell within My house for a time, even if they are rendering service. However, their intentions and actions never change. This increases their desire for blessings, and increases their desire to enter the kingdom a single time and remain forever thereafter —even to enter the eternal heaven. The more they yearn for My day to come soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot in the kingdom to forever enjoy the blessings of the kingdom of heaven—all without needing to pursue the truth or accept judgment and chastisement and, most of all, without needing to grovel within My house and do as I command. These people enter My house not to satisfy their desire to seek the truth, nor to cooperate with My management; their aim is merely to be among those who are not destroyed in the coming age. Hence their hearts have never known what the truth is, or how to accept the truth. This is the reason why such people have never practiced the truth or realized the depth of their corruption, and yet have dwelled in My house as “servants” throughout. They “patiently” await the coming of My day and are tireless as they are tossed about by the manner of My work. But no matter how great their efforts or what price they pay, no one has ever seen them suffer for the

truth or give anything for My sake. In their hearts, they are itching to see the day I put an end to the old age and, furthermore, cannot wait to find out how great My power and authority are. That which they have never hastened to do is to change themselves and to pursue the truth. They love that which I am sick of, and are sick of that which I love. They long for that which I hate, but fear losing that which I abhor. They live in this wicked world, never loathing it, and yet deeply afraid that I will destroy it. Amidst their conflicting intentions, they love this world that I abhor, but also yearn for Me to destroy it with all haste, that they may be spared the suffering of destruction and transformed into lords of the next age, before they have strayed from the true way. This is because they do not love the truth and are sick of all that comes from Me. They might become “obedient people” for a short time for the sake of not losing blessings, but their anxiousness to be blessed, and fear of perishing and entering the lake of burning fire, can never be covered up. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not knowing where to start so as to make Me rejoice and to avoid losing the blessings that they have long yearned for. Such people are eager to take action to serve as the vanguard as soon as My hand begins its work. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and that their deeds merely disrupt and interfere with My plan. They may have put in great effort, and may be true in their will and intention to endure hardships, but nothing they do relates to Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are the deeds which they have done before Me over these many years.

103. Many people hold up God's words to read day by day, even to the point of carefully committing to memory all the classic passages therein as their most prized possession, and moreover preach God's words everywhere, providing and aiding others with God's words. They think that to do this is to bear witness to God, to bear witness to His words, that to do this is to follow God's way; they think that to do this is to live by God's words, that to do this is to bring His words into their actual lives, that doing this will enable them to receive God's commendation, and to be saved and perfected. But, even as they preach the words of God, they never comply with God's words in practice, or try to bring themselves in line with what is revealed in God's words. Rather, they use God's words to gain the adoration and trust of others by trickery, to enter into management on their own, and to embezzle and steal God's glory. They hope, vainly, to exploit the opportunity afforded by spreading God's words so as to be awarded God's working and His commendation. How many years have gone by, but not only have these people been incapable of earning God's commendation in the process of preaching God's words, and not only have they been incapable of discovering the way that they should follow in the process of bearing witness to God's words, and not only have they not aided or provided for themselves in the process of aiding and providing others with God's words, and not only have they been incapable of knowing God, or awakening in themselves genuine reverence for God, in the process of doing all these things; but, on the contrary, their misunderstandings about God grow ever deeper, their mistrust of Him ever graver, and their imaginings about Him ever more hyperbolic. Supplied and guided by their theories about God's words, they appear as if completely in their element, as if plying their skills with effortless ease, as if they have found their

purpose in life, their mission, and as if they have won new life and been saved, as if, with God's words rolling crisply off their tongue in recital, they have gained the truth, grasped God's intentions, and discovered the path to knowing God, as if, in the process of preaching God's words, they often have come face to face with God. Also, they are often "moved" to bouts of weeping, and, often led by the "God" in God's words, they appear to be ceaselessly grasping at His earnest solicitude and kind intention, and at the same time to have grasped God's salvation of man and His management, to have come to know His essence, and to have understood His righteous disposition. Based on this foundation, they seem to believe even more firmly in God's existence, to be more cognizant of His exalted state, and to feel even more deeply His grandeur and transcendence. Steeped in superficial knowledge of God's words, it would appear that their faith has grown, their resolve to endure suffering has strengthened, and their knowledge of God has deepened. Little do they know that, until they actually experience God's words, all their knowledge of God and their ideas about Him come out of their own wishful imaginings and conjecture. Their faith would not hold up under any kind of test from God, their so-called spirituality and stature would simply not hold up under God's trial or inspection, their resolution is but a castle built upon the sand, and their so-called knowledge of God no more than a figment of their imagination. In fact, these people, who have, as it were, put a lot of effort into God's words, have never ever realized what is real faith, what is real obedience, what is real caring, or what is real knowledge of God. They take theory, imagination, knowledge, gift, tradition, superstition, and even the moral values of humanity, and make them into "capital" and "weaponry" for believing in God and following Him, even making them into the foundations of their belief in God and their following Him. At the same

time, they also take this capital and weaponry and make them into magic talismans through which they know God, for facing and dealing with God's inspections, trials, chastisement, and judgment. In the end, what they garner still consists of nothing more than conclusions about God that are steeped in religious connotation, in feudal superstition, and in all that is romantic, grotesque, and enigmatic. Their way of knowing and defining God is stamped in the same mold as that of people who believe only in Heaven Above, or the Old Man in the Sky, while God's realness, His essence, His disposition, His possessions and being, and so forth—all that relates to the real God Himself—are things that their knowledge has failed to grasp, from which their knowledge is completely divorced, and even as far apart as the north and south poles. In this way, although these people live under the provision and nourishment of God's words, they are nevertheless unable truly to tread the path of fearing God and shunning evil. The true reason for this is that they have never become acquainted with God, neither have they ever had genuine contact or communion with Him, and so it is impossible for them to arrive at mutual understanding with God, or to awaken in themselves genuine belief in, following of, or worship for God. That they should thus regard God's words, that they should thus regard God—this perspective and attitude has doomed them to return empty-handed from their endeavors, has doomed them to never in all eternity be able to tread the path of fearing God and shunning evil. The goal for which they are aiming, and the direction in which they are going, signifies that they are God's enemies through eternity, and that through eternity they will never be able to receive salvation.

—The Word, Vol. 2. On Knowing God. Preface

104. During the many years of My work, people have gained much, and forsaken much, yet still I say that they do not truly believe in Me. For

people merely acknowledge that I am God with their mouths, but they disagree with the truths I speak, and, moreover, do not practice the truths that I ask of them. Which is to say, people acknowledge only the existence of God, but not that of the truth; people acknowledge only the existence of God, but not that of the life; people acknowledge only God's name, but not His essence. I despise them for their zeal, for they only use nice-sounding words to deceive Me; none of them truly worship Me. Your words contain the temptation of the serpent; further, they are conceited in the extreme, a veritable proclamation by the archangel. What is more, your deeds are tattered and torn to a disgraceful degree; your immoderate desires and covetous intentions are offensive to the ear. You have all become moths in My house, objects to be discarded with loathing. For none of you love the truth; instead, you desire to be blessed, to ascend to heaven, to behold the magnificent vision of Christ wielding His power on earth. But have you ever thought how someone like you, someone so deeply corrupted, who has no idea what God is, could be worthy of following God? How could you ascend to heaven? How could you be worthy of beholding such magnificent scenes, scenes without precedent in their splendor? Your mouths are filled with words of deceit and filth, of betrayal and arrogance. Never have you spoken words of sincerity to Me, no holy words, no words of submission to Me upon experiencing My word. What, in the end, is your faith like? There is nothing but desire and money in your hearts, and nothing but material things in your minds. Every day, you calculate how to get something from Me. Every day, you count how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy, in greater quantities and of a higher standard, the things that may be enjoyed. It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but

rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh, and for your sons and daughters—yet not one of you shows any worry or concern for My will. What is it that you still hope to gain from Me?

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

105. I have expressed so many words, and have also expressed My will and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, people are still incapable of obeying Me. Those who live within the Bible, those who live within the law, those who live on the cross, those who live according to doctrine, those who live amid the work I do today—who among them is compatible with Me? You only think of receiving blessings and rewards, but have never spared a thought as to how to actually be compatible with Me, or to how to prevent yourselves from being against Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You are slipshod with Me, you fool Me, you insult Me, you wheedle Me, you exact Me and extort Me for sacrifices—how could such maleficence elude My punishment? All this evildoing is proof of your enmity against Me and is proof of your incompatibility with Me. Each of you believes yourself to be so compatible with Me, but if that were the case, then to whom would

such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done more than enough for Me. But have you ever held this up against your actions? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness too paltry, and your conscience even more lacking. There is too much maliciousness in your hearts, and no one is spared from your malice, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? On frigid days, your thoughts turn to your children, your husband, your wife, or your parents. On blistering days, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your obedience to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, you conceal the existence of the truth, and betray the essence of the truth. What awaits you in the future by going against Me in this way? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will not your maleficence beget the same retribution as that deserved by the wicked? At that time, you will

realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are against Christ.

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

106. In your seeking, you have too many individual notions, hopes, and futures. The current work is in order to deal with your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light

and the truth; instead, they do their utmost to expel them. Are not your current thoughts and perspectives just like this? “Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers.” You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside their desire for ease. … The more you seek in this way, the less you will reap. The greater a person’s desire for status, the more seriously they will have to be dealt with and the more they will have to undergo great refinement. Such people are worthless! They must be dealt with and judged adequately in order for them to thoroughly let go of these things. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the kingdom?

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

107. Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the essence of the light, and the source of the light, and, moreover, to whom the light belongs. When I confer the light among man, I immediately examine the conditions among man: Because of the light, all people are changing and growing, and have left the darkness. I look upon every corner of the universe, and see that the mountains are

engulfed in fog, that the waters have frozen in the cold, and that, because of the coming of the light, people look to the East, that they might discover something more precious—yet man remains incapable of discerning a clear direction within the mist. Because the whole world is blanketed by fog, when I look on from among the clouds, there is never a man who discovers My existence. Man is searching on earth for something; he seems to be foraging; he intends, it seems, to await My arrival—yet he does not know My day, and can only look often to the glimmer of light in the East. Among all peoples, I seek those who accord truly with My own heart. I walk among all peoples, and live among all peoples, but man on earth is safe and sound, and so there are none who accord truly with My own heart. People do not know how to care for My will, they cannot see My actions, and they cannot move within the light and be shone on by the light. Although man ever treasures My words, he is incapable of seeing through the deceitful schemes of Satan; because man's stature is too small, he is unable to do as his heart wishes. Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the "station" I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the blessings of his station. Is this not the deficiency of man? When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before man's station? Could the heavens and the earth be reversed by man's station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this. They merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an

“asset” with which to serve Me. I will penetrate all the deceitful schemes of Satan, and stop the people of earth from accepting the deceptions of Satan, so that they do not oppose Me because of its existence.

—The Word, Vol. 1. The Appearance and Work of God. God’s Words to the Entire Universe, Chapter 22

108. Many people behind My back covet the blessing of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, lording themselves over others from positions of authority. These people keep saying they are doing God’s will and always say they are God’s intimates—is this not absurd? If you have the right intentions, but are unable to serve in accordance with God’s will, then you are being foolish; but if your intentions are not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God’s will. They do not accept the scrutiny of God’s Spirit in anything they do. They are always maneuvering and deceiving their brothers and sisters, and being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God’s intimates? Are you fit to receive God’s blessings? You take no burden for your life and the church, are you fit to receive God’s commission? Who would dare trust someone like you? When you serve like this, could God dare to entrust you with a greater task? Would this not cause delays to the work?

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God’s Will

109. Most people even speak of conditions in their service to God: They do not care whether He is God or man, and they only talk of their own conditions, and only seek to satisfy their own desires. When you cook for Me, you demand a service fee, when you run for Me, you ask for running fees, when you work for Me you demand work fees, when you wash My clothes you demand laundry fees, when you provide for the church you demand recuperation costs, when you speak you demand speaker's fees, when you give out books you demand distribution fees, and when you write you demand writing fees. Those I have dealt with even demand recompense from Me, while those who have been sent home demand reparations for the damage to their name; those who are unmarried demand a dowry, or compensation for their lost youth; those who kill a chicken demand butcher's fees, those who fry food demand frying fees, and those who make soup demand payment for that, too…. This is your lofty and mighty humanity, and these are the actions your warm conscience dictates. Where is your sense? Where is your humanity? Let Me tell you! If you carry on like this, I will cease to work among you. I will not work among a pack of beasts in human attire, I will not suffer thus for such a group of people whose fair faces hide feral hearts, I will not endure for such a pack of animals that has not the slightest possibility of salvation. The day I turn My back on you is the day you die, it is the day that darkness comes upon you, and the day that you are forsaken by the light. Let Me tell you! I will never be benevolent to a group such as yours, a group which is beneath even animals! There are limits to My words and actions, and with your humanity and conscience as they are, I will do no more work, for you are too lacking in conscience, you have caused Me too much pain, and your despicable behavior disgusts Me too much. People who are so lacking in humanity and conscience will never have a chance at salvation; I would never save such

heartless and ungrateful people. When My day comes, I will rain down My scorching flames for all eternity upon the children of disobedience that once provoked My fierce wrath, I will impose My everlasting punishment upon those animals that once hurled invective at Me and forsook Me, I will burn for all time with the fires of My anger the sons of disobedience who once ate and lived together with Me but did not believe in Me, who insulted and betrayed Me. I will subject all those who provoked My anger to My punishment, I will rain down the entirety of My anger upon those beasts that once wished to stand beside Me as My equals yet did not worship or obey Me; the rod with which I strike man will fall upon those animals who once enjoyed My care and once enjoyed the mysteries that I spoke, and who once tried to take material enjoyments from Me. I will be forgiving of no person who tries to take My place; I will spare none of those who attempt to wrest food and clothes from Me.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

110. What you see today is merely the sharp sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing with your human tongue that which I have spoken with My mouth. Man does not fear Me, and though he continues to cast himself in enmity to Me even today, he remains without any fear. You have the tongue and the teeth of the unrighteous in your mouths. Your words and deeds are like those of the serpent that enticed Eve to sin. You demand from each other an eye for an eye and a tooth for a tooth, and you struggle in My presence to wrest position, fame, and profit for yourselves, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have

sounded the very bottom of your hearts. Man always wishes to escape the grasp of My hand and elude the observation of My eyes, but I have never dodged away from his words or deeds. Instead, I purposefully allow those words and deeds to enter My eyes, that I may chastise man's unrighteousness and execute judgment on his rebellion. Thus, man's words and deeds in secret remain always before My judgment seat, and My judgment has never left man, for his rebellion is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. In this way,[b] when I leave the earth, people will still maintain their loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

111. I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those

who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me. Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in

heaven is not given to emotion, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This erroneous knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all deeds of Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the wicked. You have made a grave mistake and done that which has never been done by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This kind of God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

112. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Devious is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

113. I deeply understand the deceitfulness that exists within your hearts; most of you follow Me out of curiosity and have come to seek Me out of emptiness. When your third wish is shattered—your wish for a

peaceful and happy life—then your curiosity also dissipates. The deceitfulness that exists within each of your hearts is exposed through your words and deeds. To speak frankly, you are just curious about Me, but not afraid of Me; you do not mind your tongues, and even less do you exercise restraint in your behavior. Then what kind of faith do you have, really? Is it genuine? You just use My words to dispel your worries and alleviate your boredom, to fill up the remaining empty spaces in your lives. Who among you has put My words into practice? Who has genuine faith? You keep shouting that God is a God who sees deep into people's hearts, but how is the God that you shout about in your hearts compatible with Me? Since you are shouting like this, then why do you act that way? Could it be that this is the love you want to repay Me with? There is no small amount of dedication on your lips, but where are your sacrifices, and your good deeds? If it weren't for your words reaching My ears, how could I hate you so much? If you truly believed in Me, how could you fall into such a state of distress? You have depressed looks on your faces as if you were in Hades standing trial. You have not even a shred of vitality, and you feebly talk about your inner voice; you are even full of complaints and curses. You long ago lost faith in what I do and even your original faith has disappeared, so how can you possibly follow until the end? Since this is so, then how can you be saved?

—The Word, Vol. 1. The Appearance and Work of God. Words for the Young and the Old

114. Though man believes in God, man's heart is without God, and he is ignorant of how to love God, nor does he want to love God, for his heart never draws close to God and he always avoids God. As a result, man's heart is distant from God. So, where is his heart? In fact, man's heart has not gone anywhere: Instead of giving it to God or revealing it to God to see, he has kept it for himself. This is despite the fact that some people often

pray to God and say, “O God, look upon my heart—You know all that I think,” and some even swear to let God look upon them, that they may be punished if they break their oath. Though man allows God to look within his heart, this does not mean that man is capable of obeying the orchestrations and arrangements of God, nor that he has left his fate and prospects and his all under the control of God. Thus, regardless of the oaths you make to God or what you declare to Him, in God’s eyes your heart is still closed to Him, for you only allow God to look upon your heart but do not permit Him to control it. In other words, you have not given your heart to God at all, and only speak nice-sounding words for God to hear; meanwhile, you hide your various deceitful intentions from God, together with your intrigues, scheming, and plans, and you clutch your prospects and fate in your hands, deeply afraid that they will be taken away by God. Thus, God never beholds man’s sincerity toward Him. Though God does observe the depths of man’s heart, and can see what man is thinking and wishes to do in his heart, and can see what things are kept within his heart, man’s heart does not belong to God, and he has not given it over to God’s control. This is to say, God has the right to observe, but He does not have the right to control. In the subjective consciousness of man, man does not want or intend to give himself over to God’s arrangements. Not only has man closed himself off to God, but there are even people who think of ways to wrap up their hearts, using smooth talk and flattery to create a false impression and gain the trust of God, and concealing their true face out of sight from God. Their aim in not allowing God to see is to not allow God to perceive what they really are like. They do not want to give their hearts to God, but to keep them for themselves. The subtext of this is that what man does and what he wants is all planned, calculated, and decided by man himself; he does not require the participation or intervention of God, much less does he

need the orchestrations and arrangements of God. Thus, whether in regard to the commands of God, His commission, or the requirements that God makes of man, man's decisions are based on his own intentions and interests, on his own state and circumstances at the time. Man always uses the knowledge and insights that he is familiar with, and his own intellect, to judge and select the path he should take, and does not allow the interference or control of God. This is the heart of man that God sees.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

115. Many people wish to truly love Me, but because their hearts are not their own, they have no control over themselves; many people truly love Me as they experience the trials given by Me, yet they are incapable of grasping that I really exist, and merely love Me in emptiness, and not because of My actual existence; many people lay their hearts before Me and then pay no attention to their hearts, and thus their hearts are snatched away by Satan whenever it gets the chance, and then they leave Me; many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it. Man searches for Me amidst pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that all people take Me seriously, that, instead of wheedling Me, they allow Me to bring back the sincerity of man. My enlightenment, illumination, and the cost of My efforts pervade all people, yet so too does the true fact of man's every action pervade all people, as does their deception of Me. It is as if the ingredients of man's deception have been with him since the womb, as if he

has possessed these special skills of trickery since birth. Furthermore, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the blandishments and chicanery of man, for I figured out his substance long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his marrow? Man grows more accustomed to it with each passing day, such that he does not feel the harm done by Satan, and thus has no interest in finding out the "art of a healthy existence."

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 21

116. Humans are all creatures who lack self-knowledge, and they are unable to know themselves. Nevertheless, they know everyone else like the backs of their hands, as though everything others have done and said has first been "inspected" by them, right in front of them, and received their approval before being done. As a result, it is as if they have even taken full measure of everyone else, right down to their psychological states. Human beings are all like this. Even though they have entered into the Age of Kingdom today, their nature remains unchanged. They still do what I do in front of Me, whereas behind My back they begin to get up to their own unique "business." However, afterward, when they come before Me, they are like completely different people, apparently calm and undaunted, with composed visages and a steady pulse. Is this not precisely what makes humans so despicable? So many people wear two completely different faces —one while in front of Me, and another when behind My back. So many of

them act like newborn lambs when before Me, but when behind My back, they turn into fierce tigers and later act like little birds flitting merrily about the hills. So many show purpose and resolve to My face. So many come before Me seeking My words with thirst and longing, but when behind My back, they grow sick of them and renounce them, as though My utterances were an encumbrance. So many times, upon seeing the human race corrupted by My enemy, I have given up placing My hopes in humans. So many times, upon seeing them come before Me, tearfully seeking pardon, I have nevertheless, due to their lack of self-respect and stubborn incorrigibility, closed My eyes to their actions in anger, even when their hearts are genuine and their intentions sincere. So many times, I have seen people confident enough to cooperate with Me, who, when before Me, seem to be in My embrace, tasting of its warmth. So many times, having witnessed the innocence, liveliness, and adorability of My chosen people, how could I not take great pleasure on account of these things? Human beings know not how to enjoy their predestined blessings in My hands, for they do not understand what exactly is meant by both “blessings” and “suffering.” For this reason, humans are far from sincere in their seeking of Me. If tomorrow did not exist, then which of you standing before Me would be as pure as the driven snow and as unblemished as jade? Could it be that your love for Me is just something that can be exchanged for a delicious meal, a classy suit of clothing, or a high office with handsome emoluments? Can it be exchanged for the love that others have for you? Could it actually be that undergoing trials will spur people into abandoning their love for Me? Will suffering and tribulations cause them to complain about My arrangements? No one has ever truly appreciated the sharp sword that is in My mouth: They know only its superficial meaning without truly grasping what it entails. If human beings were genuinely able to see the sharpness of

My sword, they would go scurrying like rats into their holes. Because of their numbness, humans understand nothing of the true meaning of My words, and so they have no clue as to how formidable My utterances are or just how much they reveal of human nature and how much of their own corruption has been judged by those words. For this reason, as a result of their half-baked ideas about what I say, most people have adopted a lukewarm attitude.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 15

117. Throughout the ages, many have departed from this world in disappointment, and with reluctance, and many have come into it with hope and faith. I have arranged for many to come, and have sent many away. Countless people have passed through My hands. Many spirits have been cast into Hades, many have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today. I have given man so much, yet he has gained little, for the onslaught of Satan's forces has left him unable to enjoy all of My riches. He has only had the good fortune to look upon them, but has never been able to fully enjoy them. Man has never discovered the treasure house in his body to receive the riches of heaven, and so he has lost the blessings that I have bestowed upon him. Is man's spirit not the very faculty that connects him to My Spirit? Why has man never engaged Me with his spirit? Why does he draw near to Me in the flesh, yet is incapable of doing so in spirit? Is My true face a face of the flesh? Why does man not know My essence? Has there really never been any trace of Me in the spirit of man? Have I completely disappeared from the spirit of man? If man does not enter into the spiritual realm, how can he grasp My intentions? In the eyes of man, is there that which can directly penetrate the spiritual realm?

Many are the times that I have called out to man with My Spirit, yet man acts as if he has been pricked by Me, regarding Me from a distance, in great fear that I will lead him into another world. Many are the times that I have inquired in the spirit of man, yet he remains utterly oblivious, profoundly afraid that I will enter into his home and seize the opportunity to strip him of all his belongings. Thus, he shuts Me outside, leaving Me faced with nothing but a cold, tightly-closed door. Many are the times that man has fallen and I have saved him, yet after waking he immediately leaves Me and, untouched by My love, shoots Me a guarded look; never have I warmed the heart of man. Man is an emotionless, cold-blooded animal. Even though he is warmed by My embrace, never has he been deeply moved by it. Man is like a mountain savage. Never has he treasured all of My cherishment of mankind. He is unwilling to approach Me, preferring to dwell among the mountains, where he endures the threat of wild beasts—yet still he is unwilling to take refuge in Me. I do not compel any man: I merely do My work. The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

118. Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and

your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to point out that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who are treacherous and drink the blood of the unrighteous. All of man’s expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of

unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

119. Your lips are kinder than doves, but your heart is more sinister than that serpent of old. Your lips are as pretty even as Lebanese women, yet your heart is not kinder than theirs, and it certainly cannot compare to the beauty of the Canaanites. Your heart is so treacherous! The things I loathe are only the lips of the unrighteous and their hearts, and My requirements of people are not at all higher than what I expect of the saints; it is just that I feel repugnance for the evil deeds of the unrighteous, and I hope that they may be able to cast off their filthiness and escape from their current predicament so that they can stand out from those unrighteous ones and live with and be holy with those who are righteous. You are in the same circumstances as I, yet you are covered with filth; you do not even contain the smallest bit of the original likeness of the humans who were created in the beginning. Moreover, because every day you imitate the likenesses of those unclean spirits, doing what they do and saying what they say, all parts of you—even your tongues and lips—are soaked in their foul water, to the point that you are entirely covered with such stains, and not a single part of you can be used for My work. It is so heartbreaking! You live in such a world of horses and cattle, yet you actually do not feel troubled; you are full

of joy and live freely and easily. You are swimming around in that foul water, yet you do not actually realize that you have fallen into such a predicament. Every day, you consort with unclean spirits and interact with "excrement." Your lives are quite vulgar, yet you are not actually aware that you absolutely do not exist in the human world and that you are not in control of yourself. Do you not know that your life was long ago trampled by those unclean spirits, or that your character was long ago sullied by foul water? Do you think you are living in an earthly paradise, and that you are in the midst of happiness? Do you not know that you have lived a life alongside unclean spirits, and that you have coexisted with everything that they have prepared for you? How could the way you live have any meaning? How could your life have any value? You have been running around for your parents, parents of unclean spirits, yet you actually have no idea that the ones entrapping you are those parents of unclean spirits who gave birth to you and raised you. Moreover, you are not aware that all your filth was actually given to you by them; all you know is that they can bring you "enjoyment," they do not chastise you, nor do they judge you, and they especially do not curse you. They have never erupted in rage at you, but treat you with affection and kindness. Their words nourish your heart and captivate you so that you become disoriented and, without realizing it, you are sucked in and willing to be of service to them, becoming their outlet and servant. You have no complaints at all, but are willing to work for them like dogs, like horses; you are deceived by them. For this reason, you have absolutely no reactions to the work that I do. No wonder you always want to secretly slip through My fingers, and no wonder you always want to use sweet words to deceitfully extract favor from Me. As it turns out, you already had another plan, another arrangement. You can see a bit of My actions as the Almighty, but you do not have the least knowledge of My

judgment and chastisement. You have no idea when My chastisement began; you only know how to cheat Me—yet you do not know that I will not tolerate any violation from man. Since you have already made resolutions to serve Me, I will not let you go. I am a God who hates evil, and I am a God who is jealous of humanity. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor will I tolerate your serving two masters. Did you think that you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can deal with Me by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any creation that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

120. I have been among you, associating with you for several springs and falls; I have lived among you for a long time, and have lived with you. How much of your despicable behavior has slipped away right in front of My eyes? Those heartfelt words of yours are constantly echoing in My ears; millions and millions of your aspirations have been laid upon My altar—too many even to be counted. However, as for your dedication and what you expend, you give not even one iota. You do not place even a tiny drop of sincerity upon My altar. Where are the fruits of your belief in Me? You have received endless grace from Me, and you have seen endless mysteries from heaven; I have even shown you the flames of heaven, but I have not had the heart to burn you. Nevertheless, how much have you given Me in return? How much are you willing to give to Me? With the food I have given to you in hand, you turn around and offer it to Me, even going so far as to say that it was something you got in return for the sweat of your own hard work and that you are offering Me all that you own. How can you not know that your "contributions" to Me are all just things that have been stolen from My altar? Moreover, now you are offering them to Me, are you not cheating Me? How can you not know that what I enjoy today are all the offerings upon My altar, and not what you have earned from your hard work and then offered up to Me? You actually dare to cheat Me this way, so how can I pardon you? How can you expect Me to endure this any longer? I have given everything to you. I have opened everything up to you, provided for your needs, and opened your eyes, yet you cheat Me like this, ignoring your consciences. I have selflessly bestowed everything upon you so that even though you suffer, you still have gained from Me everything that I have brought from heaven. In spite of this, you have no dedication at all, and even if you have made a tiny contribution, you try to "settle accounts" with Me afterward. Will your contribution not amount to nothing? What you

have given to Me is a mere grain of sand, yet what you have asked of Me is a ton of gold. Are you not simply being unreasonable? I work amongst you. There is absolutely no trace of the ten percent that I should be given, let alone any additional sacrifices. Furthermore, that ten percent contributed by those who are devout is seized by the wicked. Are you not all scattered from Me? Are you not all antagonistic toward Me? Are you not all wrecking My altar? How could such people be seen as treasures in My eyes? Are they not the swine and dogs that I loathe? How could I refer to your evildoing as a treasure?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

121. There are many ways that you do not understand, many matters of which you have no knowledge. You are so ignorant; I know full well your stature and your shortcomings. Therefore, though there are many words you are incapable of understanding, I am still willing to tell you all these truths that you have never been receptive to before, because I keep worrying whether, in your current stature, you are able to stand firm in your testimony to Me. It is not that I think little of you; you are all beasts that have yet to undergo My formal training, and I absolutely cannot see how much glory is within you. Though I have expended much energy working on you, the positive elements in you seem practically nonexistent, and the negative elements can be counted on one's fingers and serve only as testimonies that bring shame on Satan. Just about everything else in you is Satan's poison. You look to Me like you are beyond salvation. As matters stand, I look at your various expressions and demeanors, and finally, I know your true stature. This is why I am always fretting over you: Left to live life on their own, would humans really be better off than or comparable to how they are today? Does your infantile stature not make you anxious? Can you truly be like the chosen people of Israel—loyal to Me, and to Me alone, at

all times? What is revealed in you is not the mischievousness of children who have strayed from their parents, but the beastliness that bursts forth from animals that are out of reach of their masters' whips. You should know your nature, which is also the weakness that you all share; it is an ailment common to you all. Thus, My only exhortation to you today is to stand firm in your testimony to Me. Do not, under any circumstances, allow the old ailment to flare up again. Bearing testimony is what's most important—it is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream: by believing, and then obeying. Only this qualifies as being chaste. For you are the ones who hear My words the most, the ones most blessed by Me. I have given you all My valuable possessions, I have bestowed everything upon you, yet you are of such vastly different status to the people of Israel; you are simply worlds apart. But compared to them, you have received so much more; while they desperately await My appearance, you pass pleasant days with Me, sharing My bounty. Given this difference, what gives you the right to squawk and squabble with Me and demand your share of My possessions? Have you not gained much? I give you so much, but what you give Me in return is just heartrending sadness and anxiety, irrepressible resentment and discontent. You are so repugnant—yet you are also pitiable, so I have no choice but to swallow all My resentment and voice My objections to you again and again. Over thousands of years of work, I have never remonstrated with mankind because I have discovered that, throughout humanity's development, it is only the "hoaxes" among you that have become the most renowned, like precious inheritances left to you by famous ancestors of ancient times. How I hate those subhuman swine and dogs. You are too lacking in conscience! You are of too base a character! Your hearts are too hardened! If I had taken such words and work to the Israelites, I would have gained glory long ago.

But among you this is unattainable; among you, there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling, and utterly worthless!

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

122. Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you try to wheedle Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I place such sons of disobedience among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any creature to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who rebel against My words? How could I spare those who disobey Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and disobedience holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were

loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you rebel against My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evil doings in these words of life? How could you escape the day of wrath when I chastise Egypt? How could I allow you to oppose and defy Me in this way, time and time again? I tell you plainly, when the day comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

123. Man fails to gain God not because God has emotion, or because God is unwilling to be gained by man, but because man does not want to gain God, and because man does not seek God urgently. How could one of those who truly seek God be cursed by God? How could one of sound sense and sensitive conscience be cursed by God? How could one who truly worships and serves God be consumed by the fires of His wrath? How could one who is happy to obey God be kicked out of God's house? How could one who could not love God enough live in God's punishment? How could someone who is happy to forsake everything for God be left with nothing? Man is unwilling to pursue God, unwilling to expend his possessions for God, and unwilling to devote a lifetime's effort to God; instead, he says that God has gone too far, that too much about God is at odds with man's notions. With a humanity like this, even if you were

unstinting in your efforts you would still be unable to gain God's approval, to say nothing of the fact that you do not seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is lowlier than yours? Do you not know what others call you to honor you? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken by working among you? If your sense cannot become normal again, and your conscience cannot work normally, then you will never cast off the name of "wolf," you will never escape the day of curse and will never escape the day of your punishment. You were born inferior, a thing without any worth. You are by nature a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will leave you forever, because I am unwilling to look upon those who are in enmity to Me. So then, do you wish to be compatible with Me, or in enmity against Me?

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

124. As you walk the path of today, what is the most suitable kind of pursuit? In your pursuit, what kind of person should you see yourself as? It behooves you to get to know how you should approach all that befalls you today, be it trials or hardships, or merciless chastisement and cursing. Faced

with all of these things, you should reflect carefully on them in every case. Why do I say this? I say it because the things that befall you today are, after all, trials of brief duration that occur over and over again; perhaps as far as you are concerned, they are not especially taxing to the spirit, and so you let things drift along their natural course, and do not regard them as a precious asset in the pursuit of progress. How thoughtless you are! So much so that you think of this precious asset as though it were a cloud floating before your eyes, and you do not treasure these harsh blows that rain down time and again—blows that are brief and that seem to you of little weight—but rather look upon them with cold detachment, not taking them to heart, and treat them merely as a chance blow. You are so arrogant! Toward these ferocious attacks, attacks akin to storms, that come time and time again, you show only flippant disregard; sometimes you even go so far as to give a cold smile, revealing an expression of total indifference—for you have never once thought to yourself why you keep suffering such "misfortunes." Could it be that I am grossly unfair to man? Do I make it My business to find fault with you? Even though the problems with your mentality may not be as serious as I have described, you have, through your outward composure, long since painted a perfect portrait of your inner world. There is no need for Me to tell you that the only thing hidden in the depths of your heart is crude invective and faint traces of sadness that are barely discernible to others. Because you feel it so unfair to have suffered such trials, you curse; and because these trials make you feel the desolation of the world, you are filled with melancholy. Far from viewing these repeated blows and acts of discipline as the very best protection, you see them as the senseless trouble-making of Heaven, or else as fitting retribution upon you. You are so ignorant! You mercilessly confine the good times in the darkness; time after time, you view wonderful trials and acts of discipline as

attacks from your enemies. You do not know how to adapt to your environment, and you are even less willing to try to do so, for you are unwilling to gain anything from this repeated—and, to you, cruel—chastisement. You make no attempt either to search or to explore, and, simply resigning yourself to your fate, go wherever it leads you. What may seem to you to be savage acts of chastening have not changed your heart, nor have they taken over your heart; instead, they stab you in the heart. You see this "cruel chastisement" only as your enemy in this life, and so you have gained nothing. You are so self-righteous! Seldom do you believe that you suffer such trials on account of your own contemptibility; instead, you regard yourself as unfortunate, saying moreover that I am always finding fault with you. And now that things have arrived at this pass, how much do you really know about what I say and do? Do not think that you are a natural-born prodigy, only slightly lower than the heavens but infinitely higher than the earth. You are far from being smarter than anyone else—and, it could even be said that it is simply adorable how much sillier you are than any of the people on earth who are possessed of reason, for you think too highly of yourself, and have never had a sense of inferiority, as if you can see through My actions down to the tiniest detail. In point of fact, you are someone who is fundamentally lacking in reason, because you have no idea of what I intend to do, and you are even less aware of what I am doing now. And so I say that you are not even the equal of an old farmer toiling on the land, a farmer who has not the faintest perception of human life and yet puts all his reliance on the blessings of Heaven as he cultivates the land. You do not spare a second's thought to your life, you know nothing of renown, and still less do you have any self-knowledge. You are so "above it all"!

—The Word, Vol. 1. The Appearance and Work of God. Those Who Do Not Learn and Remain Ignorant: Are They Not Beasts?

125. Some adorn themselves beautifully, but superficially: The sisters adorn themselves as prettily as flowers, and the brothers dress like princes or rich young dandies. They care only about external things, like the things they eat and wear; inside, they are destitute and have not the slightest knowledge of God. What meaning can there be in this? And then there are some who are dressed like poor beggars—they really look like East Asian slaves! Do you really not understand what I ask of you? Commune among yourselves: What have you actually gained? You have believed in God for all these years, and yet this is all that you have reaped—are you not embarrassed? Are you not ashamed? You have been pursuing on the true way for all these years, yet today your stature is still lower than a sparrow's! Look at the young ladies among you, pretty as pictures in your clothes and makeup, comparing yourselves to one another—and what do you compare? Your pleasure? Your demands? Do you think I have come to recruit models? You have no shame! Where is your life? Is what you pursue not just your own extravagant desire? You think you are so beautiful, but though you might be dressed in all manner of finery, are you not in truth a wriggling maggot, born in a dung heap? Today, you are fortunate to enjoy these heavenly blessings not because of your pretty face, but because God is making an exception by raising you up. Is it still unclear to you where you came from? At the mention of life, you shut your mouth and say nothing, as dumb as a statue, yet still you have the gall to dress yourself up! Still you are inclined to apply blush and powder to your face! And look at the dandies among you, wayward men who spend the whole day sauntering about, unruly, with nonchalant expressions on their faces. Is this how a person should behave? What does each among you, man or woman, devote your attention to all day? Do you know upon whom you depend to feed yourselves? Look at your clothing, look at what you have reaped in your

hands, rub your belly—what have you profited from the price of blood and sweat that you have paid over all these years of faith? You still think to go sightseeing, you still think to embellish your stinking flesh—worthless pursuits! You are asked to be a person of normality, yet now you are not simply abnormal, you are aberrant. How can such a person have the audacity to come before Me? With a humanity such as this, parading your charms and flaunting your flesh, living always within the lusts of the flesh—are you not a descendant of filthy demons and evil spirits? I will not allow such a filthy demon to remain in existence for long! And do not suppose I do not know what you think in your heart. You might keep your lust and your flesh under tight control, but how could I not know the thoughts you harbor in your heart? How could I not know all that your eyes desire? Do you young ladies not make yourselves so pretty in order to parade your flesh? What benefit are men to you? Can they truly save you from the sea of affliction? As for the dandies among you, you all dress to make yourselves seem gentlemanly and distinguished, but is this not a ruse designed to bring attention to your dashing looks? Who are you doing this for? What benefit are women to you? Are they not the source of your sin? You men and women, I have said many words to you, yet you have complied with but a few of them. Your ears are hard of hearing, your eyes have grown dim, and your hearts are hard to the point that there is nothing but lust in your bodies, such that you are ensnared in it, unable to escape. Who wants to go anywhere near you maggots, you who squirm in the filth and grime? Do not forget that you are nothing more than those whom I have raised from the dung heap, that you were not originally possessed of normal humanity. What I ask of you is the normal humanity that you did not originally possess, not that you parade your lust or give free rein to your rancid flesh, which has been trained by the devil for so many years. When

you dress yourselves so, do you not fear that you will become more deeply ensnared? Do you not know that you were originally of sin? Do you not know that your bodies are filled so full with lust that it even seeps from your clothing, revealing your states as unbearably ugly and filthy demons? Is it not the case that you know this more clearly than anyone? Your hearts, your eyes, your lips—have they not all been defiled by filthy demons? Are these parts of you not filthy? Do you think that as long as you do not act, then you are the most holy? Do you think that dressing up in beautiful clothes can conceal your sordid souls? That will not work! I advise you to be more realistic: Do not be fraudulent and fake, and do not parade yourselves. You flaunt your lust to each other, but all you will receive in return is everlasting suffering and ruthless chastening! What need have you to bat your eyes at each other and indulge in romance? Is this the measure of your integrity, the extent of your uprightness? I loathe those among you who engage in evil medicine and sorcery; I loathe the young men and women among you who love their own flesh. You had better restrain yourselves, because you are now required to possess normal humanity, and you are not allowed to flaunt your lust—yet you take every opportunity you can, for your flesh is too plentiful, and your lust too great!

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

126. Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God

Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and disobedience! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the "trees" that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? Your reverence for God is far less than your love for yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are

beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever obeyed? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your reverence? Everything you do is deceitful! You have no obedience or reverence, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

127. Humans are worthless wretches, for they do not treasure themselves. If they do not even love themselves, trampling on themselves instead, then does this not show their worthlessness? Humanity is like an immoral woman who plays games with herself and gives herself willingly to others to be violated. Even so, people still do not recognize just how lowly they are. They find pleasure in working for others or in talking with others, putting themselves under the control of others; is this not precisely the filthiness of humankind? Although I have not experienced a life among humanity, and have not truly experienced human life, I have gained a very clear understanding of every move, every action, every word, and every deed that humans make. I am even able to expose humans to their deepest shame, to the point that they no longer dare to reveal their own connivery or give way to their lust. Like snails that retreat into their shells, they no longer dare to expose their own ugly state. Because humans do not know themselves, their greatest flaw is a willingness to parade their charms before others, showing off their ugly countenances; this is a thing that God detests most. This is because the relations between people are abnormal, and there is a lack of normal interpersonal relationships between people, much less normal relationships between them and God.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 14

128. Until people have experienced God's work and gained the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong emotions? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things

come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within you. As for what Satan's poison is, it can be fully expressed with words. For example, if you ask some evildoers why they committed evil, they will answer, "Because it's every man for himself, and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's logic has become people's lives. They may do things for this purpose or that, but they are only doing it for themselves. Everyone thinks that since it is every man for himself and the devil take the hindmost, people should live for their own sakes, and do everything in their power to secure a good position for the sake of food and fine clothing. "Every man for himself and the devil take the hindmost"—this is the life and the philosophy of man, and it also represents human nature. These words of Satan are precisely the poison of Satan, and when people internalize it, it becomes their nature. Satan's nature is exposed through these words; they represent it completely. This poison becomes people's lives as well as the foundation of their existence, and corrupted humanity has been consistently dominated by this poison for thousands of years. Everything Satan does is for itself. It wishes to surpass God, break free of Him, and wield power itself, and to possess all of God's creations. Therefore, man's nature is Satan's nature. In fact, a lot of people's mottos can represent and reflect their nature. No matter how people try to disguise themselves, in everything they do and in everything they say, they cannot hide who they are. There are some who never speak the truth and are good at pretending, but once others have interacted with them for a while, their deceitful nature and complete dishonesty are found out. In the end, others draw the following conclusion: That person never speaks a word of truth, and is deceitful. This statement represents such a person's nature; it is the best illustration and proof of their

nature essence. Their philosophy of life is to not tell anyone the truth, as well as to not trust anyone. Man's satanic nature contains a great deal of this philosophy. Sometimes you yourself are not even aware of that, and do not understand it; nevertheless, every moment of your life is based on it. Moreover, you think that this philosophy is quite correct and reasonable, and not at all mistaken. This suffices to show that Satan's philosophy has become people's nature, and that they are living in complete accordance with it, without rebelling against it in the slightest. Therefore, they are constantly revealing their satanic nature, and in all aspects, they continue to live by Satan's philosophy. Satan's nature is humanity's life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

129. Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and obeys God. On the contrary, people are possessed of a nature that resists God, disobeys God, and has no love for the truth. This nature is the problem I want to discuss—betrayal.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

130. Behavior that cannot obey Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Defrauding Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is betrayal. These are all acts of betrayal of which you have always been

capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. The nature of betrayal is the same—if you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

131. Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is cunning, then you act in a sly way, and you make it very easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that

might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter does not prove that you cannot betray Me in another matter. In seeking the truth, some people lose their confidence during setbacks in their marriage. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral and, moreover, undignified actions just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

132. You were separated out from mud and, no matter what, you were of that stuff which was picked out from among the dregs, filthy and hated by God. You belonged to Satan and were once trampled upon and tainted by it. That is why it is said that you were separated out from mud, and, far from being holy, you are instead nonhuman things that have long been the object of Satan's trickery. This is the most appropriate assessment of you. You need to know that you were originally impurities found in stagnant water and mud, as opposed to desirable catches like fish and shrimp, for nothing that provides enjoyment can be derived from you. To put it bluntly, you are the most debased beasts of a low society, worse than pigs and dogs. Frankly speaking, to address you in such terms is neither overstatement nor hyperbole; rather, it simplifies the issue. To address you in such terms could even be said to be a way of paying you respect. Your insight, speech, behavior as men, and every aspect of your life, including your status in the mud, are sufficient to prove that your identity is "out of the ordinary."

—The Word, Vol. 1. The Appearance and Work of God. Man's Inherent Identity and His Worth: What Are They Really Like?

133. Mankind is none other than My enemy. Mankind is the evil one that opposes and disobeys Me. Mankind is none other than the progeny of the evil one accursed by Me. Mankind is none other than the descendant of the archangel that betrayed Me. Mankind is none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously; the whole land is littered with corpses. The dark corners are filled with the remains of the

dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

134. Your many years of behavior before Me have given Me an answer without precedent, and the question to this answer is: "What is man's attitude before the truth and the true God?" The efforts I have devoted to man prove My essence of love for man, and man's every action before Me proves his essence of loathing toward the truth and opposition to Me. At all times, I am concerned for all who follow Me, yet at no time are those who follow Me able to receive My words; they are not even able to accept My suggestions. This is what saddens Me most of all. No one has ever been able to understand Me and nor, moreover, has anyone ever been able to

accept Me, even though My attitude is sincere, and My words are gentle. Everyone tries to do the work I have entrusted to them according to their own ideas; they do not seek My intentions, let alone do they ask what I require of them. They still claim to serve Me loyally, all while they rebel against Me. Many believe that the truths that are unacceptable to them or that they cannot practice are not truths. In such people, My truths become something that is denied and cast aside. At the same time, people recognize Me as God in word, yet also believe Me an outsider who is not the truth, the way, or the life. No one knows this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

Footnotes:

a. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

b. The original text does not contain the phrase “In this way.”

C. Words on Revealing Corrupt Mankind's Religious Notions, Heresies, and Fallacies

135. In believing in God, how should one know God? One should come to know God based on the words and work of God today, without deviation or fallacy, and, before all else, one should know the work of God. This is the foundation of knowing God. All those various fallacies that lack a pure understanding of the words of God are religious notions; they are deviant and erroneous understandings. The greatest skill of religious figures is taking the words of God understood in the past and measuring the words of God today against them. If, when serving the God of today, you cling to the things revealed by the Holy Spirit's enlightenment in the past, then your service will cause disruption, and your practice will be outdated, nothing more than religious ceremony. If you believe that those who serve God must outwardly be humble and patient, among other qualities, and if you put this kind of knowledge into practice today, then such knowledge is a religious notion; such practice has become a hypocritical performance. The phrase "religious notions" refers to things that are outmoded and obsolete (including the understanding of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they disrupt God's work and bring no benefit to man. If people are unable to purge those things from themselves that belong to religious notions, then these things will become a great hindrance to their serving God. People with religious notions have no way of keeping up with the steps of the Holy Spirit's work—they fall one step behind, then two. This is because these religious notions cause man to become extraordinarily self-righteous and arrogant. God feels no nostalgia for what He said and did in the past; if something is obsolete, He eliminates it. Are you truly unable to

let go of your notions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious notions? If that is the case, then you will become someone who opposes God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

136. Because there are always new developments in God's work, there is work that becomes obsolete and old as new work arises. These different types of work, old and new, are not contradictory, but complementary; each step follows from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man, coupled with man's many years of experience and teachings, have formed all manner and form of notions in the mind of man. That God has yet fully to reveal His true face and inherent disposition to man, along with the spread, over many years, of traditional theories from ancient times have been yet more propitious to man's formation of such notions. It may be said that, over the course of man's belief in God, the influence of various notions has led to the continual formation and evolution of all sorts of notional understandings of God in people, which has caused many religious people who serve God to become His enemies. So, the stronger people's religious notions are, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old; it never forms doctrine, instead changing continually and being renewed to a greater or lesser extent. Working in this way is an expression of the inherent disposition of God Himself. It is also the inherent principle of God's work, and one of the means by which God

accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work, changes continually occur that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different. He clings to old, familiar doctrines and systems, and the older they are, the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable new work and words of God? Man abhors the God who is always new and never old; he likes only the old God, who is long of tooth, white of hair, and stuck in place. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Perhaps it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women cling still to moldy old books and papers, while God carries on with His uncompleted work of management, as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irresolvable, God pays them no heed, as if they were at once there and not there. Man, however, still sticks by his beliefs and notions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving, and He is always changing His stance according to the environment. In the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all His defeated foes, and is also the champion of mankind, defeated and undefeated alike. Who can compete with God and be victorious? Man's notions seem to come from God because many of them were born in the wake of God's work. However, God does not forgive man because of this, nor, moreover, does He pour praise on

man for producing batch after batch of products “for God” in the wake of His work that are outside of His work. Instead, He is extremely disgusted by man’s notions and old, pious beliefs, and does not even have a mind to acknowledge the date on which these notions first emerged. He does not accept at all that these notions are caused by His work, for the notions of man are spread by man; their source is the thoughts and mind of man—not God, but Satan. God’s intention has always been for His work to be new and alive, not old and dead, and what He has man adhere to varies with the age and period, and is not everlasting and immutable. This is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have notions about God and are incapable of letting go of them because you are close-minded. It is not because there is too little sense within God’s work, nor because the work of God diverges from human wishes, nor, moreover, is it because God is always negligent in His duties. You cannot let go of your notions because you are too lacking in obedience, and because you have not the slightest likeness of a created being; it is not because God is making things difficult for you. You caused all of this, and it bears no relation at all to God; all suffering and misfortune is created by man. God’s thoughts are always good: He does not wish to cause you to produce notions, but wishes for you to change and be renewed as the ages pass. Yet you do not know what is good for you, and are always either scrutinizing or analyzing. It is not that God is making things difficult for you, but that you have no reverence for God, and your disobedience is too great. A tiny created being, daring to take some trivial part of that which was previously given by God, then turning around and using it to attack God—is this not the disobedience of man? Humans, it is fair to say, are utterly unqualified to express their views before God, and less still are they qualified to parade around their

worthless, stinking, rotten, flowery language as they wish—to say nothing of those moldy notions. Are they not even more worthless?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

137. The work of God is always moving forward, and though the purpose of His work does not change, the method by which He works constantly changes, which means that those who follow God are constantly changing, too. The more work God does, the more thorough man's knowledge of God is. Corresponding changes occur, too, in man's disposition in the wake of God's work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd people who do not know the truth start to resist God. Not ever does the work of God conform to the notions of man, for His work is always new and never old, and never does He repeat old work, but rather forges ahead with work never done before. As God does not repeat His work, and man invariably judges God's current work by the work He did in the past, it has become exceedingly difficult for God to carry out each stage of work of the new age. Man has far too many difficulties! He is too conservative in his thinking! No one knows the work of God, yet everyone delimits it. When he leaves God, man loses life, truth, and God's blessings, yet neither does he accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God, yet are unable to tolerate any changes in God's work. Those who do not accept God's new work believe that the work of God is immutable, that it forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to observe the law, and as long as they repent and confess their sins, the will of God will always be satisfied. They are of the opinion that God can only be the God under the law and the God who was nailed to the cross

for man; it is their opinion, too, that God should not and cannot exceed the Bible. It is precisely these opinions that have shackled them firmly to the laws of old and nailed them to dead rules. There are even more who believe that whatever the new work of God might be, it has to be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a "true" heart must also be shown revelations; if not, such work could not be the work of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and self-conceit, it becomes all the more difficult for him to accept God's new work. Man neither gives careful consideration to the new work of God, nor accepts it with humility; instead, he adopts an attitude of contempt as he awaits revelations and guidance from God. Is this not the behavior of those who rebel against and resist God? How can such people gain God's approval?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

138. Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow letters and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be

eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the domain of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will

fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's will—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of "conscience," and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by

doctrine, and though it may be His own work, still God does not cling to it. That which should be denied is denied, that which should be eliminated is eliminated. Yet man places himself in enmity to God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more people are timid and overcautious because they are afraid of not gaining God's blessings, the more they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today and the work of the past cannot be mentioned in the same breath, nor can the work of the past be compared to the work of today. The work of God has changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross, therefore people's loyalty toward the law and the cross will not gain God's approval.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

139. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a

vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My will nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible,

and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a wretched sight to Me. That is because what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

140. If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of obeying the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man.

—The Word, Vol. 1. The Appearance and Work of God. The Wicked Will Surely Be Punished

141. For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the end time when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the

clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know Him, and remains ignorant of Him. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and even their prayers move Heaven, Jesus the Savior does not appear to those who believe in Him but do not know Him.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

142. If, as man imagines, Jesus will come again and, in the last days, still be called Jesus, and still come on a white cloud, descending among

men in the image of Jesus: would that not be a repetition of His work? Is the Holy Spirit capable of clinging to the old? All that man believes are notions, and all that man understands is according to the literal meaning, and also according to his imagination; they are at odds with the principles of the work of the Holy Spirit, and do not conform to the intentions of God. God would not work in that way; God is not so foolish and stupid, and His work is not so simple as you imagine. Based on everything that man imagines, Jesus will come riding on a cloud and descend in your midst. You shall behold Him who, riding a cloud, shall tell you that He is Jesus. You shall also behold the nail marks in His hands, and shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the notions of man? Does God work according to the notions of man, or does He work counter to the notions of man? Do not the notions of man all derive from Satan? Has not all of man been corrupted by Satan? If God did His work according to the notions of man, would He not then become Satan? Would He not be of the same kind as His own creations? Since His creations have now been so corrupted by Satan that man has become Satan's embodiment, if God were to work in accordance with the things of Satan, would He not then be in league with Satan? How can man fathom the work of God? Therefore, God would never work according to the notions of man, and would never work in the ways you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you not know that no man can fathom the mysteries of God? Do you not know that no man can explain the words of God? Are you certain, beyond a shadow of a doubt, that you were enlightened and illuminated by the Holy

Spirit? Surely it was not that the Holy Spirit showed you in such a direct manner? Was it the Holy Spirit who instructed you, or did your own notions lead you to think so? You said, “This was said by God Himself.” But we cannot use our own notions and minds to measure the words of God. As for the words spoken by Isaiah, can you with absolute certainty explain his words? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? Not a single creature can know, not even the messengers in heaven, nor the Son of man, so how could you know?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God’s Work (3)

143. Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not seek the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God’s blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit’s work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging in vain to the name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are

not Christ unless You are called the Messiah. Are these views not preposterous and ridiculous? I will ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will

you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

144. Your loyalty is in word only, your knowledge is merely intellectual and conceptual, your labors are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to revere Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the deceptions of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your obedience? Where is your loyalty? Where is your desire to seek the truth? Where is your reverence for God? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the

expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way of life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly.

With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false Christ come to deceive people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings.

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

145. You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to grace you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. Neither have you ever thought about how God could personally descend into a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not the Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to shatter these notions of yours. Thus

do you behold God's personal appearance among you—not on Mount Sinai or on the Mount of Olives, but among people He has never led before. After God carried out His two stages of work in Israel, Israelites and all Gentiles alike came to harbor the notion that while it is true that God created all things, He is only willing to be the God of Israelites, not the God of Gentiles. Israelites believe the following: God can only be our God, not the God of you Gentiles, and because you do not revere Jehovah, therefore Jehovah—our God—loathes you. Those Jewish people also believe the following: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God's image and our image are similar; our image is close to God's. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was merely on the basis of those two stages of work that Israelites and the Jewish people formed all these notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became an empty space in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and the Jewish people, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do you now acknowledge that God is the God of all of you born outside of Israel? Is God not right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are all conquered people and all who wish to be God's followers not God's chosen people? Are not all of you, who are followers today, the chosen people

outside of Israel? Is your status not the same as the Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and to be His loyal, obedient creatures.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

146. Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old nature so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. … If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see

that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his natural instinct, throwing caution to the wind and letting his imagination run free, for there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the God of reality. If one person has one kind of belief, then among a hundred people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen the reality of God's work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories —but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never

be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be the fault of the notions of man, and cannot be said to be a fault of the work of God.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

147. People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast man aside? I am impartial toward all men, and judge all men with My

righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how your qualifications are, or how long you have held them; I care only whether you walk in My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about for God and expend yourself for God each day, and have never thought to live out a life of meaning. You also say, “In any case, I believe God is righteous. I have suffered for Him, run around for Him, and devoted myself for Him, and I have worked hard despite not receiving any recognition; He is sure to remember me.” It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or by human transactions. All who are rebellious and in opposition, all who are not in compliance with His way, will be punished; none is forgiven, and none is spared! Some people say, “Today I run around for You; when the end comes, can You give me a little blessing?” So I ask you, “Have you complied with My words?” The righteousness that you speak of is based on a transaction. You think only that I am righteous and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that “all those

who follow Me to the very end are sure to be saved": Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it with an attitude of just hoping to get lucky. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not walk in My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and feel regret that, whilst following God, he did not walk in His way. "At that time, I only suffered a little whilst following God, but did not walk in the way of God. What excuses are there? There is no option but to be chastised!" Yet in his mind he is thinking, "Anyway, I have followed to the very end, so even if You chastise me, it can't be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I'm not like those who will be wiped out; those who are to be wiped out will receive a heavy chastisement, whereas my chastisement will be lighter." Righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God's disgust. God's righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and

this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear; it is the time that the work of salvation will come to an end, after which, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil. Some people say, "God remembers every one of those who are often by His side. He will not forget any one of us. We are guaranteed to be made perfect by God. He will not remember any of those below, those among the people below who will be made perfect are guaranteed to be less than us, we who often encounter God; among us none have been forgotten by God, we have all been approved by God, and we are guaranteed to be made perfect by God." You all have such notions. Is this righteousness? Have you put the truth into practice or not? You actually spread rumors such as these—you have no shame!

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

148. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because you do not take the work of the Holy Spirit seriously enough. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too disobedient. After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment

and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are rejected by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the "capital" with which you resist God, and the more corrupt, degraded and low you become, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

149. After the truth of Jesus become flesh came to be, man believed this: Not only the Father is in heaven, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a triune God who is the Father, the Son, and the Holy Spirit. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their

notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, and even each follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many Bible expositors who have explained the "true meaning" of the Trinity, but such explanations of the triune God as three distinct consubstantial persons have been vague and unclear, and people are all befuddled by the "construct" of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. …

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy

Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus'? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent essence of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the essence of the Father, the Son, and the Holy Spirit you believe in is the essence of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent. He can simultaneously be in the flesh and in and above the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. Their persons are different and Their essences are different, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If this be so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and

the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the essence of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and They simply could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things within created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in essence? Is He not the incarnation of the Spirit of God? The incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born through the conception of the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son is simply untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work have represented God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the

perspective of a created man, only because the Spirit of God had put on an ordinary and normal flesh and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of a normal man; in other words, He had become the "Son of man" of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a created man. Do you still remember the Lord's Prayer that Jesus taught you to memorize? "Our Father in heaven…." He asked all men to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, this shows that Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God Father, is this not because you are a created being? However great the authority of Jesus on earth, prior to the crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth's created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and obedience. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He was the Son of the Spirit of God in heaven. Rather, it was simply that His perspective was different, not that He was a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the will of God the Father from the perspective of a created

being. It is as He thrice prayed in Gethsemane: “Not as I will, but as You will.” Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord’s Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no more. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and it does not exist!

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

150. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, and as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, nor did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work

within different realms. In this way, the identity He represents also differs. Man believes that Jehovah is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: “We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father.” When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the imaginings of man, not worthy of reference, and utterly unrealistic! If you asked him: “How many Gods are there?” he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked again: “Who is the Father?” he would say: “The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven.” “Then is Jehovah the Spirit?” He would say: “Yes!” If you then asked him, “Who is the Son?” he would say that Jesus is the Son, of course. “Then what is the story of Jesus? From whence did He come?” He would say: “Jesus was born to Mary through the conception of the Holy Spirit.” Then is His essence not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the essence of Jesus. Now in the last days, needless to say it is still the Spirit at work; how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives? As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how

great and how tall He was, He was still the Spirit, God Himself who first created man. That is, He was the Spirit of God. When He spoke to man from among the clouds, He was merely a Spirit. None witnessed His appearance; only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. The feeling of Jehovah could not be sensed. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It can be called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot have been done by any other of the persons of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be

done by no other in His stead. In the heavens, He is the Spirit but also God Himself; among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, and all the work is the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

151. Still some may say: “The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one.” Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two, then no matter how They are joined together, would They not remain two parts? When you talk about making Them one, is that not simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each Spirit has a distinct essence, and two Spirits cannot be made into a single one. The Spirit is not a material object and is unlike anything else in the material world. As man sees it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is purely an erroneous explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are still those who say, “Did not God expressly state that Jesus was His beloved Son?” Jesus is the beloved Son of God, in whom He is well pleased—this was certainly spoken by God Himself. That

was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, “I am in the Father, and the Father in Me,” indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, the requirements of the work, and the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: “My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven.” For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and it was that which the incarnate Spirit of God should be furnished with. It cannot be said that He was not God simply because He prayed to the Father from the perspective of the flesh. Though He was called the beloved Son of God, He was still God Himself, for He was but the incarnation of the Spirit, and His essence was still the Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Does the Trinity Exist?

D. Words on Revealing What the Truth Is

152. Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of wisdom that can help you know human life, much less the paths that can lead you to perfection. Does

this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

153. My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can receive My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Consider Your Deeds

154. God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be feted as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His current way of working.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

155. The truth is the most real of life's aphorisms, and the highest of such aphorisms among all mankind. Because it is the requirement that God makes of man, and is the work personally done by God, thus it is called "life's aphorism." It is not an aphorism summed up from something, nor is it a famous quote from a great figure. Instead, it is the utterance to mankind from the Master of the heavens and earth and all things; it is not some words summed up by man, but the inherent life of God. And so it is called "the highest of all life's aphorisms."

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

156. The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and this is not something man is capable of. Yet Christ provides only the

truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

157. The truth is not formulaic, neither is it a law. It is not dead—it is life itself, it is a living thing, and it is the rule that a created being must follow in life and the rule a human must have in life. This is something that you must, as much as possible, understand through experience. No matter what stage you have arrived at in your experience, you are inseparable from God's word or the truth, and what you understand of God's disposition and what you know of what God has and is are all expressed in God's words; they are inextricably linked with the truth. God's disposition and what He has and is are, in themselves, the truth; the truth is an authentic manifestation of God's disposition and what He has and is. It makes what He has and is concrete, and it makes a clear statement of what He has and is; it tells you more straightforwardly what God likes, what He does not like, what He wants you to do and what He does not permit you to do, which people He despises and which people He delights in. Behind the truths that God expresses, people can see His pleasure, anger, sorrow, and happiness, as well as His essence—this is the revealing of His disposition.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

158. Whether the words spoken by God be plain or profound in outward appearance, they are all truths indispensable to man as he enters into life; they are the fount of living waters that enables man to survive in both spirit and flesh. They provide what man needs to stay alive; the principles and creed for conducting his daily life; the path, goal, and direction through which he must pass in order to receive salvation; every truth that he should possess as a created being before God; and every truth about how man obeys and worships God. They are the guarantee that ensures man's survival, they are man's daily bread, and they are also the sturdy support that enables man to be strong and stand up. They are rich in the truth reality of normal humanity as it is lived out by created mankind, rich in the truth by which mankind breaks free from corruption and eludes Satan's snares, rich in the tireless teaching, exhortation, encouragement, and solace that the Creator gives to created humanity. They are the beacon that guides and enlightens men to understand all that is positive, the guarantee which ensures that men will live out and come into possession of all that is righteous and good, the criterion by which all people, events, and objects are measured, and also the navigation marker that leads men toward salvation and the path of light.

—The Word, Vol. 2. On Knowing God. Preface

159. The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all

of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake.

—The Word, Vol. 1. The Appearance and Work of God. Preface

160. The truth is the life of God Himself; it represents His disposition, His essence, and everything in Him. If you say that having a bit of experience means possessing the truth, then can you represent God's disposition? You may have some experience or light regarding a certain aspect or side of a truth, but you cannot supply others with it forever, so this light you have gained is not truth; it is merely a certain point that people can reach. It is simply the proper experience and the proper understanding a person should possess: some actual experience and knowledge of the truth. This light, enlightenment, and experiential understanding can never substitute for the truth; even if all people had completely experienced this truth, and pooled together all of their experiential understanding, it still would not be able to take the place of that one truth. As has been said in the past, "I sum this up with a maxim for the human world: Among men, there is no one who loves Me." This is a statement of truth; it is the true essence of life. This is the most profound of things; this is an expression of God Himself. You can keep on experiencing it, and if you experience it for three years you will have a superficial understanding of it; if you experience it for seven or eight years you will gain even more understanding of it—but any understanding you gain will never be able to substitute for that one

statement of truth. Another person, after experiencing it for a couple of years, might gain a little understanding, and then a slightly more profound understanding after experiencing it for ten years, and then some further understanding after experiencing it for a lifetime—but if you both combine what understanding you have gained, even then—no matter how much understanding, how much experience, how many insights, how much light, or how many examples you both possess—all of that still cannot substitute for that one statement of truth. In other words, the life of man will always be the life of man, and no matter how much your understanding might accord with the truth, God's intentions, and His requirements, it will never be able to be a substitute for the truth. To say that people have gained the truth means that they possess some reality, that they have gained some understanding of the truth, that they have attained some real entry to God's words, that they have had some real experience with them, and that they are on the right track in their faith in God. Just one statement from God is enough for a person to experience for an entire lifetime; even if people were to experience it for several lifetimes or even several millennia, they still would not be able to completely and thoroughly experience a single truth. If people have merely understood a few superficial words, yet they claim to have gained the truth, would that not be complete and utter nonsense?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

161. When people understand the truth, and live with it as their life, what life does this refer to? It refers to their ability to base how they live on God's words; it means they have real knowledge of God's words and a genuine understanding of the truth. When people possess this new life within them, the way they live is established upon a foundation of God's word the truth, and they are living within the realm of the truth. People's life is all about coming to know and experience the truth, and with this as

its foundation, not surpassing that scope; this is the life that is being referred to when speaking of gaining the truth life. For you to live with the truth as your life, it is not the case that the life of truth is inside you, nor is it the case that if you possess the truth as your life, you become the truth, and your internal life becomes the life of truth; less still can it be said that you are the truth life. Ultimately, your life is still the life of a human. It is just that a human can live by God's words, possess knowledge of the truth, and understand it to an in-depth degree; this understanding cannot be taken away from you. You experience and understand these things fully, feeling that they are so good and precious, and you come to accept them as the basis for your life; moreover, you live in reliance on these things, and no one can change that: This, then, is your life. That is, your life only contains these things—understanding, experience, and insights of the truth—and no matter what you do, you will base the way you live on them, and you will not go beyond this scope or past these borders; this is precisely the sort of life you will have. The ultimate objective of God's work is for people to have this kind of life. No matter how well people understand the truth, their essence is still one of humanity, and is not at all comparable to the essence of God. Because their experience of the truth is ongoing, it is impossible for them to completely live out the truth; they can only live out the extremely limited bit of the truth attainable by humans. How, then, could they turn into God? … If you have a bit of experience with God's words, and are living according to your understanding of the truth, then God's words become your life. However, you still cannot say that the truth is your life or that what you are expressing is the truth; if such is your opinion, then you are wrong. If you have some experience with an aspect of the truth, can this in itself represent the truth? It absolutely cannot. Can you thoroughly explain the truth? Can you discover God's disposition, and His essence,

from the truth? You cannot. Everyone has experience with only one aspect and scope of the truth; by experiencing it within your limited scope, you cannot touch upon all of the truth's myriad aspects. Can people live out the original meaning of the truth? How much does your little bit of experience amount to? A single grain of sand on a beach; a lone drop of water in the ocean. Therefore, no matter how precious that knowledge and those feelings you have gained from your experiences might be, they still cannot be counted as the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

162. God Himself is possessed of truth, and He is the source of truth. Every positive thing and every truth come from God. He can pass judgment on the rightness and wrongness of all things and all events; He can pass judgment on things that have happened, things that are happening now, and future things yet unknown to man. He is the only judge who can pass judgment on the rightness and wrongness of all things, and this means the rightness and wrongness of all things can only be judged by Him. He knows the rules for all things. This is the embodiment of truth, which means that He Himself is possessed of the essence of truth. If man understood the truth and achieved perfection, would he then have anything to do with the embodiment of truth? When man is made perfect, he has an accurate judgment of all that God does now and the things He requires, and he has an accurate way to practice; man also understands God's will and knows right from wrong. Yet there are some things man cannot reach, things which he can only know after God tells him of them—man cannot know things yet unknown, things that God has not yet told him, and man cannot make predictions. Moreover, even if man obtained the truth from God, and possessed truth reality, and knew the essence of many truths, and had the ability to tell right from wrong, he would not have the ability to control and

govern all things. That is the difference. Created beings can only ever obtain the truth from the source of the truth. Can they obtain the truth from man? Is man the truth? Can man provide the truth? He cannot, and that is the difference. You can only receive the truth, not provide it—can you be called the embodiment of truth? What exactly is the essence of the embodiment of truth? It is the source that provides the truth, the source of governance and sovereignty over all things, and it is also the standards and rules by which all things and all events are judged. This is the embodiment of truth.

—The Word, Vol. 4. Exposing Antichrists. Item Eight: They Would Have Others Obey Only Them, Not the Truth or God (Part Three)

163. The truth is the reality of all positive things. It can be the life of man and the direction in which he travels; it can lead one to cast off their corrupt disposition, to come to fear God and shun evil, to become one who obeys God and a qualified created being, one whom God loves and who meets with His favor. Given its preciousness, what attitude and perspective should one have in regarding God's words and the truth? It is quite obvious: For those who truly believe in God and have a heart of reverence for Him, His words are their lifeblood. Man should treasure God's words, and eat and drink of them, and enjoy them, and accept them as his life, as the direction in which he makes his way, as his ready aid and provision; man should live, practice, and experience in accordance with the statements and requirements of the truth, and submit to its demands of him, to each of the statements and requirements that the truth grants to him, rather than subjecting it to study, analysis, speculation, and doubt. As the truth is man's ready aid, his ready provision, and can be his life, man should treat the truth as the most precious thing, for he must rely on the truth to live, to come to satisfy God's demands, fearing Him and shunning evil, and to find within

his daily life the path on which to practice, grasping the principles of practice and achieving submission to God. Man must also rely on the truth to cast off his corrupt disposition, to become one who is saved and a qualified created being.

—The Word, Vol. 4. Exposing Antichrists. Item Ten: They Despise the Truth, Publicly Flout Principles, and Ignore the Arrangements of God's House (Part Seven)

164. In His expression of the truth, God expresses His disposition and essence; His expression of the truth is not based on mankind's summaries of the various positive things and statements that mankind recognizes. God's words are God's words; God's words are truth. They are the foundation and the law by which mankind should exist, and those so-called tenets that originate with humanity are condemned by God. They do not meet with His approval, and less still are they the origin or basis of His utterances. God expresses His disposition and His essence through His words. All the words brought forth by God's expression are truth, for He has the essence of God, and He is the reality of all positive things. The fact that God's words are truth never alters, no matter how this corrupt mankind positions them or defines them, nor how it views them or understands them. No matter how many words of God have been spoken, and no matter how much this corrupt, sinful mankind condemns and rejects them, there remains a fact that cannot be changed: Even in these circumstances, the so-called culture and traditions that mankind values cannot become positive things, and cannot become the truth. This is unalterable. Mankind's traditional culture and way of existence will not become truth because of the changes or passage of time, and neither will the words of God become the words of man due to mankind's condemnation or forgetfulness. This essence will never change; truth is always truth. What fact exists herein? All those sayings that are summarized by mankind originate in Satan—they are

human imaginings and notions, even arising from human hot-bloodedness, and have nothing at all to do with positive things. The words of God, on the other hand, are expressions of God's essence and status. For what reason does He express these words? Why do I say they are truth? The reason is that God rules over all the laws, principles, roots, essences, actualities, and mysteries of all things, and they are grasped in His hand, and God alone knows their origins and what their roots really are. Therefore, only the definitions of all things mentioned in the words of God are most accurate, and the requirements for mankind within God's words are the only standard for mankind—the only criteria by which mankind should exist.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part One)

III. Words on Bearing Witness to God's Appearance and Work

165. Praise has come to Zion and God's dwelling place has appeared. The glorious holy name, extolled by all peoples, spreads. Ah, Almighty God! The Head of the universe, Christ of the last days—He is the shining Sun that has risen upon Mount Zion, which towers in majesty and grandeur over all the universe …

Almighty God! We call out to You in jubilation; we dance and sing. You are truly our Redeemer, the great King of the universe! You have made a group of overcomers and fulfilled God's management plan. All peoples shall flow to this mountain. All peoples shall kneel before the throne! You are the one and only true God and You deserve glory and honor. All glory, praise, and authority be to the throne! The spring of life flows out from the throne, watering and feeding the multitudes of God's people. The life changes with each day; new light and revelations follow us, constantly affording new insights about God. Amidst experiences, we arrive at complete certainty about God. His words are constantly made manifest, made manifest within those who are right. We are indeed so blessed! Meeting God face to face each day, communicating with God in all things, and giving God sovereignty over everything. Carefully do we ponder God's word, our hearts rest quiet in God, and thus do we come before God, where we receive His light. Every day, in our lives, actions, words, thoughts, and ideas, we live within God's word, able to discriminate at all times. God's word guides the thread through the needle; unexpectedly, the things hidden inside us come to light, one after another. Fellowship with God brooks no delay; our thoughts and ideas are laid bare by God. At every moment we are living before the seat of Christ where we undergo judgment. Every place

within our bodies remains occupied by Satan. Today, in order to recover God's sovereignty, His temple must be cleansed. To be completely possessed by God, we must engage in a life-and-death struggle. Only when our old selves have been crucified can the resurrected life of Christ reign supreme.

Now the Holy Spirit mounts a charge into our every corner to do battle for our reclamation! So long as we are ready to deny ourselves and to be willing to cooperate with God, God will surely illuminate and purify us from within at all times, and reclaim anew that which Satan has occupied, so that we may become completed by God as quickly as possible. Do not waste time—live every moment within God's word. Be built up with the saints, be brought into the kingdom, and enter into glory together with God.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 1

166. The church of Philadelphia has taken shape, which is entirely due to the grace and mercy of God. Love for God arises in the hearts of the myriad saints, who do not waver on their spiritual journey. They hold fast to their belief that the one true God has become flesh, that He is the Head of the universe, who commands all things: This is confirmed by the Holy Spirit, it is as immovable as the mountains! And it shall never change!

Oh, Almighty God! Today it is You who have opened our spiritual eyes, allowing the blind to see, the lame to walk, and lepers to be healed. It is You who have opened the window to heaven, allowing us to perceive the mysteries of the spiritual realm. Being permeated by Your holy words and saved from our humanity, which was corrupted by Satan—such is Your inestimably great work and Your inestimably great mercy. We are Your witnesses!

Long have You remained hidden, humbly and silently. You have undergone resurrection from death, the suffering of crucifixion, the joys and sorrows of human life, and persecution and adversity; You have experienced and tasted the pain of the human world, and You have been forsaken by the age. God incarnate is God Himself. For the sake of God's will, You have saved us from the dunghill, holding us up with Your right hand, and freely giving us Your grace. Sparing no pains, You have wrought Your life into us; the price You have paid with Your blood, sweat, and tears is crystallized upon the saints. We are the product of[a] Your painstaking efforts; we are the price You have paid.

Oh, Almighty God! It is because of Your lovingkindness and mercy, Your righteousness and majesty, Your holiness and humility that all peoples shall bow down before You and worship You for all eternity.

Today You have made complete all churches—the church of Philadelphia—and thus fulfilled Your 6,000-year management plan. The saints can humbly submit themselves before You, connected in spirit and following along in love, joined to the source of the fountain. The living water of life runs without cease, washing away and purging all the mud and filthy water in the church, once again purifying Your temple. We have come to know the practical true God, walked within His words, recognized our own functions and duties, and done everything that we can to expend ourselves for the sake of the church. Ever quiet before You, we must heed the work of the Holy Spirit, lest Your will be obstructed in us. Among the saints there is mutual love, and the strengths of some will compensate for the failings of others. They are able to walk in the spirit at all times, enlightened and illuminated by the Holy Spirit. They put the truth into practice immediately upon understanding it. They keep pace with the new light, and follow God's footsteps.

Actively cooperate with God; letting Him take control is to walk with Him. All of our own ideas, notions, opinions, and secular entanglements vanish into thin air like smoke. We let God reign supreme in our spirits, walk with Him and so gain transcendence, overcoming the world, and our spirits fly free and attain release: This is the outcome when Almighty God becomes King. How can we not dance and sing in praise, offering up our praises, offering up new hymns?

There truly are many ways to praise God: calling out His name, drawing near to Him, thinking of Him, pray-reading, engaging in fellowship, contemplating and pondering, prayer, and songs of praise. In these kinds of praise there is enjoyment, and there is anointment; there is power in praise, and there is also a burden. There is faith in praise, and there is new insight.

Actively cooperate with God, coordinate in service and become one, fulfill Almighty God's intentions, hasten to become a holy spiritual body, trample over Satan, and put an end to Satan's fate. The church of Philadelphia has been raptured into God's presence and is made manifest in His glory.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 2

167. The triumphant King sits upon His glorious throne. He has accomplished redemption and led all His people to appear in glory. He holds the universe in His hands and with His divine wisdom and might He has built and made firm Zion. With His majesty He judges the sinful world; He has passed judgment on all nations and all peoples, the earth and the seas and all the living things in them, as well as those who are drunk on the wine of promiscuity. God shall surely judge them, and He shall surely be angry with them and therein will be revealed the majesty of God, whose

judgment is instantaneous and delivered without delay. The fire of His wrath shall surely incinerate their heinous crimes and calamity befall them at any moment; they shall know no avenue of escape and have no place to hide, they shall weep and gnash their teeth, and they shall bring destruction upon themselves.

The triumphant sons, beloved of God will surely stay in Zion, never to depart from it. The multitudinous peoples shall listen closely to His voice, they will carefully heed His actions, and the sounds of their praise shall never cease. The one true God has appeared! We shall be certain about Him in spirit and follow Him closely; we shall rush forward with all our might and hesitate no more. The end of the world is unfolding before us; a proper church life as well as the people, affairs, and things that surround us are even now intensifying our training. Let us make haste to take back our hearts that so love the world! Let us make haste to take back our vision that is so obscured! Let us stay our steps, that we may not exceed the boundaries. Let us stop our mouths so that we may walk in God's word, and no longer contest our own gains and losses. Ah, let go of it—your greedy fondness for the secular world and for wealth! Ah, free yourselves from it—your clinging attachment to husbands and daughters and sons! Ah, turn your back on them—your viewpoints and prejudices! Ah, wake up; time is short! Look up, look up, from within the spirit, and let God take control. Whatever happens, do not become another Lot's wife. How pitiful it is to be cast aside! How pitiful indeed! Ah, wake up!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 3

168. Mountains and rivers change, waters flow along their course, and man's life does not endure as do the earth and the sky. Only Almighty God is life eternal and resurrected, which continues, generation after generation,

forever! All things and all events are in His hands, and Satan is under His foot.

Today, it is by God's predetermined selection that He delivers us from Satan's grip. He is truly our Redeemer. The eternal, resurrected life of Christ has indeed been wrought inside us, destining us to connect with God's life, that we may indeed be able to come face to face with Him, eat Him, drink Him, and enjoy Him. This is the selfless offering that God has made at the price of His heart's blood.

The seasons come and go, passing through wind and frost, meeting with so many of life's sufferings, persecutions, and tribulations, so many of the world's repudiations and calumnies, so many of the government's false accusations, yet neither God's faith nor His resolve is diminished in the least. Wholeheartedly dedicated to God's will, and to God's management and plan, that they may be accomplished, He sets His own life aside. For all the multitudes of His people, He spares no pains, carefully feeding and watering them. No matter how benighted we are, or how difficult we are, we must only submit before Him, and the resurrected life of Christ will change our old nature…. For all these firstborn sons, He labors tirelessly, forgoing food and rest. How many days and nights, through how much scorching heat and freezing cold, He watches wholeheartedly in Zion.

The world, home, work and all, totally forgone, gladly, willingly, and worldly enjoyments have nothing to do with Him…. The words from His mouth strike into us, exposing things hidden deep in our hearts. How can we not be convinced? Every sentence that comes from His mouth may come true in us at any time. Whatever we do, in His presence or hidden away from Him, there is nothing He does not know, nothing He does not

understand. All will indeed be revealed before Him, despite our own plans and arrangements.

Sitting before Him, feeling joy within our spirit, at ease and calm, yet feeling always empty and truly indebted to God: This is a wonder unimaginable and impossible to achieve. The Holy Spirit is sufficient to prove that Almighty God is the one true God! It is proof incontrovertible! We of this group are indescribably blessed! If not for God's grace and mercy, we could only go to perdition and follow Satan. Only Almighty God can save us!

Ah! Almighty God, the practical God! It is You who have opened our spiritual eyes, allowing us to behold the mysteries of the spiritual world. The prospects of the kingdom are boundless. Let us be watchful as we wait. The day cannot be too far off.

The flames of war swirl, cannon smoke fills the air, the weather turns warm, the climate shifts, a plague will spread, and people can only die, with no hope of survival.

Ah! Almighty God, the practical God! You are our impregnable fortress. You are our refuge. We huddle under Your wings, and calamity cannot reach us. Such is Your divine protection and care.

We all raise our voices in song; we sing in praise, and the sound of our praise rings throughout Zion! Almighty God, the practical God, has prepared for us that glorious destination. Be watchful—oh, be on the watch! As yet, the hour is not too late.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 5

169. Since the time when Almighty God—the King of the kingdom—has been witnessed, the scope of God's management has unfolded in its

entirety throughout the whole universe. Not only has God's appearance been witnessed in China, but the name of Almighty God has been witnessed in all nations and all places. They are all calling out this holy name, seeking to fellowship with God by any means possible, grasping the will of Almighty God and serving Him cooperatively in the church. This is the wondrous way in which the Holy Spirit works.

The languages of various nations are different from each other, but there is only one Spirit. This Spirit conjoins churches throughout the universe and is absolutely one with God, without the slightest difference. This is something that is beyond doubt. The Holy Spirit now calls to them, and His voice awakens them. It is the voice of God's mercy. They are all calling out the holy name of Almighty God! They also give praise and they sing. There can never be any deviation in the work of the Holy Spirit; these people go to any length to advance along the right path, they do not back out—wonders heap upon wonders. This is something that people find hard to imagine and impossible to speculate on.

Almighty God is the King of life in the universe! He sits upon the glorious throne and judges the world, dominates all, and rules all nations; all peoples bend their knee to Him, pray to Him, get close to Him and communicate with Him. Regardless of how long you have believed in God, how high your status or how great your seniority, if you go against God in your hearts then you must be judged and must prostrate yourselves before Him, issuing sounds of painful entreaty; this is indeed reaping the fruits of your own actions. This wailing sound is the sound of being tormented in the lake of fire and brimstone, and it is the cry of being chastened by God's iron rod; this is judgment before the seat of Christ.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 8

170. Almighty God! His glorious body appears in the open, the holy spiritual body arises, and He is the complete God Himself! The world and the flesh are both changed, and His transfiguration on the mount is the person of God. He wears the golden crown atop His head, His clothing is pure white, across the chest is a golden belt, and the world and all things are His footstool. His eyes are like flames, He holds a sharp double-edged sword in His mouth, and He has the seven stars in His right hand. The way to the kingdom is boundlessly bright, and His glory arises and shines; the mountains are joyful and the waters laugh, and the sun, moon, and stars all revolve in their orderly arrangement, welcoming the unique, true God whose triumphant return heralds the completion of His six-thousand-year management plan. All leap and dance with joy! Cheer! The almighty God sits upon His glorious throne! Sing! The victorious banner of the Almighty is raised high upon the majestic, magnificent Mount Zion! All nations are cheering, all peoples are singing, Mount Zion is laughing joyfully, and the glory of God has arisen! I never even dreamed that I would see God's countenance, yet today I have seen it. Face-to-face with Him every day, I lay bare my heart to Him. He bountifully provides food and drink. Life, words, actions, thoughts, ideas—His glorious light illuminates them all. He leads every step of the way, and His judgment immediately befalls any rebellious heart.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 15

171. The Son of man has been witnessed, and God Himself has been openly revealed. God's glory has issued forth, shining fiercely like the burning sun! His glorious countenance blazes with dazzling light; whose eyes dare treat Him with resistance? Resistance leads to death! Not the slightest bit of mercy is shown for anything you think in your heart, any

word you utter, or anything you do. You will all come to understand and come to see what it is you have obtained—nothing but My judgment! Can I abide it when you do not put your effort into eating and drinking of My words, and instead interrupt arbitrarily and destroy My construction? I will not treat this kind of person gently! If your behavior degenerates more seriously, you will be consumed in flames! The almighty God manifests in a spiritual body, without the slightest bit of flesh or blood connecting head to toe. He transcends the universe world, seated on the glorious throne in the third heaven, administering all things! The universe and all things are within My hands. If I speak it, it will be so. If I ordain it, thus it shall be. Satan is beneath My feet; it is in the bottomless pit! When My voice issues forth, heaven and earth will pass away and come to nothing! All things will be renewed; this is an unalterable truth that is absolutely right. I have overcome the world, as well as all evil ones. I sit here talking to you, and all who have ears should listen and all who are living should accept.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 15

172. Almighty true God, the King enthroned, rules the entire universe, facing all nations and all peoples, and everything under heaven shines with God's glory. All living things in the universe and unto the ends of the earth shall see. The mountains, the rivers, the lakes, the lands, the oceans, and all living beings have drawn open their curtains in the light of the true God's countenance, and they are revived, as if waking from a dream, as if they were sprouts breaking through the soil!

Ah! The one true God appears before the world. Who dares approach Him with resistance? All tremble with fear. All are utterly convinced, and all beg forgiveness repeatedly. All people fall to their knees before Him, and all mouths worship Him! The continents and oceans, the mountains, the

rivers—all things praise Him endlessly! Springtime comes with its warm breezes, bringing fine spring rain. Like all people, the streams' currents flow with grief and joy, shedding tears of indebtedness and self-reproach. The rivers, the lakes, the surf and the swells all are singing, lauding the true God's holy name! The sound of praise rings out with such clarity! Old things that were once corrupted by Satan—each and every one of them will be renewed and changed and will enter into an entirely new realm …

This is the holy trumpet, and it has begun to sound! Hearken to it. That sound, so sweet, is the utterance of the throne, announcing to every nation and people that the time has come, that the final end has come. My management plan is finished. My kingdom has appeared openly on earth. The kingdoms of the world have become the kingdom of Mine, who am God. My seven trumpets sound from the throne, and such wondrous things will occur! People at the ends of the earth will rush together from every direction with the force of an avalanche and the power of thunderbolts, some sailing the seas, some flying in planes, some riding in vehicles of every shape and size, some riding on horseback. Look closely. Listen carefully. These riders of horses of every color, spirits roused, mighty and magnificent, as if taking the field of battle, are indifferent to death. Amid the neighing of horses and the clamor of people shouting for the true God, so many men, women, and children will be trampled by their hooves in an instant. Some will be dead, some will be breathing their last, some will be mangled, with no one to tend them, shouting hysterically, howling in pain. Sons of rebellion! Is this not your final outcome?

I look with joy upon My people, who hear My voice and gather from every nation and land. All people, keeping the true God ever in their mouths, praise and jump endlessly for joy! They bear witness to the world,

and the sound of their witness to the true God is like the thundering sound of many waters. All people will crowd into My kingdom.

My seven trumpets sound, rousing those who slumber! Get up quickly, it is not too late. Look to your life! Open your eyes and see what time it is now. What is there to seek? What is there to think about? And what is there to cling to? Have you never considered the difference in value between gaining My life and gaining all that you love and cling to? Be no longer willful nor gambol. Do not miss this opportunity. This time will not come again! Stand up right away, practice exercising your spirit, use various tools to see through and thwart Satan's every plot and trick, and triumph over Satan, so that your life experience may be deepened and you may live out My disposition, so that your life may become mature and seasoned and you may always follow My footsteps. Undaunted, not weak, moving always ahead, step by step, straight until the end of the road!

When the seven trumpets sound again, it will be the call to judgment, judgment of the sons of rebellion, judgment of all nations and all peoples, and each nation will surrender before God. God's glorious countenance will surely appear before all nations and all peoples. Everyone will be convinced utterly, and shout endlessly to the true God. The almighty God will be more glorious, and My sons and I will share in the glory and share in the kingship, judging all nations and all peoples, punishing the evil, saving and having mercy on those who belong to Me, and making the kingdom strong and stable. Through the sound of the seven trumpets, a great many people will be saved, returning before Me to kneel and worship with constant praise!

When the seven trumpets sound once again, it will be the coda of the age, the trumpet blast of victory over the devil Satan, the salute that heralds

the beginning of living openly in the kingdom on earth! How lofty a sound, this sound reverberating around the throne, this trumpet blast shaking heaven and earth, which is the sign of My management plan's victory, which is Satan's judgment; it sentences this old world entirely to death, to return to the bottomless pit! This trumpet blast signifies that the gate of grace is about to close, that the kingdom's life will begin on earth, which is right and proper. God saves those who love Him. Once they return to His kingdom, the people on earth will face famine and pestilence, and God's seven bowls and seven plagues will take effect in succession. Heaven and earth shall pass away, but My word shall not!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 36

173. When lightning issues from the East, which is also precisely the moment that I begin to utter My words—when the lightning issues, the whole empyrean is illuminated, and a transformation occurs in all the stars. The entire human race is as if it had been sorted out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, their eyes dazzled, unsure what to do, and less sure still how to conceal their ugly features. They are also like unto animals that flee from My light and take refuge in mountain caves—yet not one among them can be effaced from within My light. All humans are astounded, all are waiting, all are watching; with the advent of My light, all rejoice at the day they were born, and likewise all curse the day they were born. Conflicting emotions are impossible to articulate; tears of self-castigation form rivers, and are borne away in the sweeping torrent, gone without trace in an instant. Once again, My day presses close upon all humanity, once again arousing the human race, giving humanity another new beginning. My heart beats and, following the rhythms of My heartbeat, the mountains leap for

joy, the waters dance with joy, and the waves beat upon the rocky reefs. It is difficult to express what is in My heart. I want to make all unclean things burn into ashes under My gaze; I want to make all the sons of disobedience disappear from before My eyes, never more to tarry in existence. Not only have I made a new beginning in the dwelling place of the great red dragon, I have also embarked on new work in the universe. Soon, the kingdoms of the earth will become My kingdom; soon, the kingdoms of the earth will forever cease to exist because of My kingdom, because I have already achieved victory, because I have returned triumphant. The great red dragon has exhausted every conceivable means to disrupt My plan, hoping to erase My work on the earth, but can I grow disheartened by its deceitful stratagems? Can I be frightened into losing confidence by its threats? There has never been a single being in heaven or on earth that I have not held in the palm of My hand; how much the more is this true of the great red dragon, this device that serves as a foil to Me? Is it not also an object to be manipulated in My hands?

During My incarnation in the human world, mankind has come, under My guidance, unwittingly to this day and has come unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has an inkling, no one is aware—and less still does anyone have a clue in what direction that path will take them. Only with the Almighty watching over them will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross the threshold that leads to My kingdom. Among men, there has never been one who has seen My face, one who has seen the lightning in the East; how much the less has there been one who has heard the utterances from My throne? In fact, from ancient times, not one human being has come into direct contact with My person; only today, now that I have come into the world, do men have a chance to

see Me. But even now, men still do not know Me, just as they only look upon My face and only hear My voice yet do not understand My meaning. All human beings are like this. Being one of My people, do you not feel deep pride when you see My face? And do you not feel abject shame because you do not know Me? I walk among men and I live among men, for I have become flesh and I have come into the human world. My aim is not merely to enable humanity to look upon My flesh; more importantly, it is to enable humanity to know Me. What is more, I will, through My incarnate flesh, convict humanity of their sins; I will, through My incarnate flesh, vanquish the great red dragon and annihilate its lair.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 12

174. As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My

works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I also observe the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, as does the earth. Humanity is exposed in its original form and, slowly, each person is separated according to their kind, and finds their way unawares back into the bosom of their families. This will please Me greatly. I am free from disruption and, imperceptibly, My great work is accomplished, and all the myriad things of creation are transformed. When I created the world, I fashioned all things according to their kind, placing all things with forms together with their kind. As the end of My management plan draws near, I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan. The time has come! The last stage of My plan is about to be accomplished. Ah, unclean old world! You shall surely fall beneath My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words—you shall have your sovereign Lord! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more—I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun

a new life and has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are raucous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done. I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

175. The multitudes cheer Me, the multitudes praise Me; all mouths name the one true God, all people lift their eyes to watch My deeds. The kingdom descends upon the world of men, My person is rich and bountiful. Who would not rejoice at this? Who would not dance for joy? Oh, Zion! Raise your triumphant banner to celebrate Me! Sing your triumphant song of victory to spread My holy name! All creation unto the ends of the earth! Hasten to cleanse yourselves that you may be made as offerings to Me! Constellations in the sky above! Hasten back to your places to show My mighty power in the firmament! I lend My ear to the voices of the people on earth, who pour out their infinite love and reverence for Me in song! On this

day, when all creation returns to life, I come down into the world of men. At this moment, at this very juncture, all flowers burst into riotous bloom, all birds sing as with one voice, all things palpitate with joy! In the sound of the kingdom's salute, Satan's kingdom topples down, annihilated in the thundering of the kingdom anthem, never to rise again!

Who on the earth dares to rise and resist? As I descend to earth, I bring burning, bring wrath, bring catastrophes of all kinds. The earthly kingdoms are now My kingdom! Up in the sky, the clouds tumble and billow; under the sky, lakes and rivers surge and joyously churn out a stirring melody. Resting animals emerge from their dens, and all peoples are aroused from their slumbers by Me. The day awaited by the multitudinous peoples has come at last! They offer up the most beautiful songs to Me!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Kingdom Anthem

176. When the salute to the kingdom rings out—which is also when the seven thunders peal—this sound convulses heaven and earth, shaking up the empyrean and causing the heartstrings of every human being to vibrate. The anthem to the kingdom ceremoniously rises up in the land of the great red dragon, proving that I have destroyed that nation and established My kingdom. Even more importantly, My kingdom is established upon the earth. At this moment, I begin sending My angels out to every one of the world's nations so that they may shepherd My sons, My people; this is also to meet the requirements of the next step of My work. However, I personally go to the place where the great red dragon lies coiled, and compete with it. Once all of humanity comes to know Me in the flesh and is able to see My deeds in the flesh, the great red dragon's lair will turn to ashes and vanish without a trace. …

Today, not only am I descending upon the nation of the great red dragon, I am also turning to face the entire universe, causing the entire empyrean to quake. Is there a single place anywhere that is not subject to My judgment? Is there a single place that does not exist under calamities that I rain down upon it? Everywhere I go, I have scattered all sorts of "seeds of disaster." This is one of the ways in which I work, and is without doubt an act of salvation for humanity, and what I extend to them is still a kind of love. I wish to allow even more people to get to know Me and be able to see Me, and in this way, come to revere a God whom they could not see for so many years but who, right now, is real.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 10

177. For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus

Christ during the Age of Grace have been longing for that exultant day in the end time when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know Him, and remains ignorant of Him. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him

but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and even their prayers move Heaven, Jesus the Savior does not appear to those who believe in Him but do not know Him.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

178. I gave My glory to Israel and then took it away, thereby bringing the Israelites to the East and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, and it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My voice that has led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and submit before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them. Like the mighty thunders that shake the mountains and rivers, I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. All men are glad and joyful, celebrating My coming, as if an infant had just been born. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East. For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by

the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My will; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

179. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the

Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

180. God's six-thousand-year plan of management is coming to an end, and the gate of the kingdom has already been opened to all those who seek His appearance. Dear brothers and sisters, what are you waiting for? What is it that you seek? Are you waiting for God to appear? Are you searching for His footprints? How one yearns for the appearance of God! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day on which God appears? What must we do to keep pace with the footsteps of God? Questions of this kind are faced by all those who are waiting for God to appear. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are God's footprints? Have you got the answer? Many people would reply in this way: "God appears among all those who follow Him and His footprints are in our midst; it's that simple!" Anyone can provide a formulaic answer, but do you understand what is meant by the appearance of God or His footprints? The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a

sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a stage of work in His management plan. The appearance of God is always meaningful and always bears some relation to His management plan. What is called "appearance" here is completely different from the kind of "appearance" in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

181. Once you have understood what the appearance of God means, how should you seek God's footprints? This question is not hard to explain: Wherever God appears, there you will find His footsteps. Such an explanation sounds straightforward, but is not so easy in practice, for many people do not know where God appears, much less where He is willing to, or where He should, appear. Some impulsively believe that wherever the Holy Spirit is at work, there God appears. Or else they believe that wherever there are spiritual figures, there God appears. Or else they believe that wherever there are people of high reputation, there God appears. For the moment, let us leave aside whether such beliefs are right or wrong. To explain such a question, we must first have a clear objective: We are searching for the footprints of God. We are not seeking spiritual figures,

much less are we pursuing figures of renown; we are pursuing the footprints of God. For this reason, since we are searching for the footprints of God, it behooves us to search for God's will, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, which should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should ask how you are to seek God's footprints, how you are to accept God's appearance, and how you are to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and obey.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

182. Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and

ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the practical work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to do His will. It is better to think upon more practical matters!

—The Word, Vol. 1. The Appearance and Work of God. Preface

183. This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of

God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words that seem to shake the heavens and earth or see His eyes like blazing flames, and though you cannot feel the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind

would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

184. The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt as to deny that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages caused God great distress, yet God has remained

patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God wishes to do this work Himself in His incarnation. Furthermore, God wishes to choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is an ordinary man such as this unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He leads you on is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

185. If the Savior arrived during the last days and were still called Jesus, and were once again born in Judea and did His work there, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that "I am the Lord who created the heavens and

earth and all things”? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but all the Gentile nations beyond Israel. Because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and now I use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (these two stages of the work being the Age of Law and the Age of Grace), and I have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations, I will do the work of conquest, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man continues to obsessively await the arrival of Jesus the Savior, then I shall call people like this the ones who do not believe in Me; they are people who do not know Me, and their belief in Me is false. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for Me to annihilate this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed. They look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become ones who complete My work in the last days? The desires of man are incapable of fulfilling My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself

who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the last One who shall bring mankind to an end. All that man yearns for and knows comes from their own notions, and is merely that which they can see with their own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work according to My plan and according to My purpose—not according to the intentions of man.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a "White Cloud"

186. Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the perspective of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, unconstrained by any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is

one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, free from the constraints of any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the

voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His will and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the will of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's will and discover His appearance in His utterances, and keep pace with His footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 1: The Appearance of God Has Ushered in a New Age

Footnotes:

a. The original text does not contain the phrase “the product of.”

IV. Words on Revealing the Mysteries of the Incarnation

187. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. For, man being of the flesh, he has no way of seeing the Spirit of God, much less of approaching His Spirit. All that man can come into contact with is God's incarnate flesh, and only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second

incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

188. After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new age, and once the old work has been completed, there will be new work to continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus

came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus did much work among man, He only completed the redemption of all mankind and became man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, now that man has been forgiven of his sins, God has returned to the flesh to lead man into the new age, and begun the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

—The Word, Vol. 1. The Appearance and Work of God. Preface

189. The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So for God to be incarnated, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

190. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which

is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God's incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God's Word, God's Spirit, become flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

191. The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is not of flesh and blood; He is the incarnation of the Spirit. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not interrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against

His own will. Therefore, the incarnate God would absolutely never do any work that interrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

192. He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His

work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant.

—The Word, Vol. 1. The Appearance and Work of God. Preface

193. The implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He, as flesh, needs to grow and mature, the first stage of His life is that of normal humanity—while in the second stage,

because His humanity is capable of undertaking His work and performing His ministry, the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God began His ministry in earnest, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive.

Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

194. The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what He needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition of possessing the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work is not tainted by logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He must fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, and could not have been achieved by any man with a human mind. Likewise, today's work of conquest is a ministry that must be performed by the incarnate God, but it is

not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

195. The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done

regardless of His humanity. The humanity of Christ is directed entirely by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected, and directed by His divinity. Though Christ has a humanity, it does not disrupt the work of His divinity, and this is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in how it conducts itself with others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly commanded by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is most able to express the work of the divinity, and most able to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to fulfill; He is able to worship God in heaven with a true heart. He has the essence of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being and, now possessed of a humanity that He did not have before. He is able to worship God in heaven; this is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the perspective of the flesh that He worships God; therefore, the words “Christ worships God in heaven” are not wrong. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself is free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that disobeys God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is that which does the will of God and is for the sake of His management. The divinity of Christ is above all men;

therefore, He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He obeys the will of God, it cannot be said that He is not God Himself.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

196. The incarnate Son of man expressed God's divinity through His humanity and conveyed the will of God to mankind. And through His expression of God's will and disposition, He also revealed to people the God that cannot be seen or touched who dwells in the spiritual realm. What people saw was God Himself in tangible form, made of flesh and blood. So the incarnate Son of man made things such as the identity of God Himself, God's status, image, disposition, and what He has and is, concrete and humanized. Even though the external appearance of the Son of man had some limitations regarding the image of God, His essence and what He has and is were entirely able to represent the identity and status of God Himself —there were merely some differences in the form of expression. We cannot deny that the Son of man represented the identity and status of God Himself, both in the form of His humanity and in His divinity. During this time, however, God worked through the flesh, spoke from the perspective of the flesh, and stood before mankind with the identity and status of the Son of man, and this gave people the opportunity to encounter and experience the true words and work of God among mankind. It also allowed people insight into His divinity and His greatness in the midst of humility, as well as to gain a preliminary understanding and definition of the authenticity and reality of God. Even though the work completed by the

Lord Jesus, His ways of working, and the perspective from which He spoke differed from God's real person in the spiritual realm, everything about Him truly represented God Himself, whom mankind had never seen before—this cannot be denied! That is to say, no matter in what form God appears, no matter from which perspective He speaks, or in what image He faces mankind, God represents nothing but Himself. He can represent neither any one human, nor any of corrupted mankind. God is God Himself, and this cannot be denied.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

197. The practical God Himself who is spoken of today works both in humanity and in divinity. Through the appearance of the practical God, His normal human work and life and His completely divine work are achieved. His humanity and divinity are combined as one, and the work of both is accomplished through words; whether in humanity or divinity, He utters words. When God works in humanity, He speaks the language of humanity, so that people may engage and understand. His words are spoken plainly and are easy to understand, such that they can be provided to all people; regardless of whether people are possessed of knowledge or poorly educated, they can all receive God's words. God's work in divinity is also carried out through words, but it is full of provision, it is full of life, it is untainted by human ideas, it does not involve human preferences, and it is without human limits, it is outside the bounds of any normal humanity; it is carried out in the flesh, but it is the direct expression of the Spirit. If people only accept God's work in humanity, then they will confine themselves to a certain scope, and so will require perennial dealing, pruning, and discipline in order for there to be even a slight change in them. Without the work or presence of the Holy Spirit, though, they will always resort to their old ways; it is only through the work of divinity that these maladies and

deficiencies can be rectified, and only then can people be made complete. Instead of sustained dealing and pruning, what is required is positive provision, using words to make up for all shortcomings, using words to reveal people's every state, using words to direct their lives, their every utterance, their every action, to lay bare their intentions and motivations. This is the real work of the practical God. Thus, in your attitude to the practical God, you should submit before His humanity at once, recognizing and acknowledging Him, and you should furthermore accept and obey His divine work and words. God's appearance in the flesh means that all of the work and words of the Spirit of God are done through His normal humanity and through His incarnate flesh. In other words, God's Spirit at once directs His human work and carries out the work of divinity in the flesh, and in God incarnate you can see both God's work in humanity and His completely divine work. This is the actual significance of the practical God's appearance in the flesh. If you can see this clearly, you will be able to connect all the different parts of God; you will cease to attach undue importance on His work in divinity, and you will cease to view His work in humanity with undue dismissiveness, and you will not go to extremes, nor take any detours. Overall, the meaning of the practical God is that the work of His humanity and of His divinity, as directed by the Spirit, is expressed through His flesh, so that people can see that He is vivid and lifelike, real and true.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know That the Practical God Is God Himself

198. The Spirit of God is the authority over all creation. The flesh with the essence of God is also possessed of authority, but God in the flesh can do all the work that obeys the will of the heavenly Father. This cannot be attained or conceived by any one person. God Himself is authority, but His

flesh can submit to His authority. This is what is implied when it is said that "Christ obeys the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. At any rate, God Himself does His own work; He neither interrupts nor interferes, much less does He carry out work that contradicts itself, for the essence of the work done by the Spirit and the flesh is alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their essences are the same; both have the essence of God Himself, and the identity of God Himself. God Himself possesses no elements of disobedience; His essence is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do anything that disobeys God the Father. Even at the expense of sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that disobeys God comes from Satan; Satan is the source of all ugliness and wickedness. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan. No matter how arduous the work or weak the flesh, God, while He lives in the flesh, will never do anything that interrupts the work of God Himself, much less forsake the will of God the Father in disobedience. He would rather suffer pains of the flesh than betray the will of God the Father; it is just as Jesus said in prayer, "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as You will." People make their own choices, but Christ does not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by

God the Father, from the perspective of the flesh. This is something that man cannot attain to. That which comes from Satan cannot have the essence of God; it can only have one that disobeys and resists God. It cannot fully obey God, much less willingly obey the will of God. All men apart from Christ may do that which resists God, and not a single man can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. The essence of Christ is submission to the will of God the Father; disobedience against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the essence of God. Man works for God for the sake of man's personal interests and future prospects, but Christ works to do the will of God the Father.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

199. Although the outward appearance of God incarnate is exactly the same as a human, and although He learns human knowledge and speaks human language, and sometimes even expresses His ideas through mankind's own methods or ways of speaking, nevertheless, the way He sees humans and sees the essence of things is absolutely not the same as the way corrupt people see mankind and the essence of things. His perspective and the elevation at which He stands is something unattainable for a corrupt person. This is because God is truth, because the flesh that He wears also possesses the essence of God, and His thoughts and that which is expressed by His humanity are also the truth. For corrupt people, what He expresses in the flesh are provisions of the truth, and of life. These provisions are not just for one person, but for all of mankind. In any corrupt person's heart,

there are only those few people who are associated with them. They care and are concerned only for this handful of people. When disaster is on the horizon, they first think of their own children, spouse, or parents. At most, a more compassionate person would spare some thought for some relative or good friend, but do the thoughts of even such a compassionate person extend further than that? No, never! Because humans are, after all, humans, and they can only look at everything from the elevation and perspective of a human being. However, God incarnate is entirely different from a corrupt human. No matter how ordinary, how normal, how lowly God's incarnate flesh is, or even with what contempt people look down on Him, His thoughts and His attitude toward mankind are things that no man could possess, that no man could imitate. He will always observe mankind from the perspective of divinity, from the elevation of His position as the Creator. He will always see mankind through the essence and the mindset of God. He absolutely cannot see mankind from the lowly elevation of an average person, or from the perspective of a corrupt person. When people look at mankind, they do so with human vision, and they use things such as human knowledge and human rules and theories as their measure. This is within the scope of what people can see with their eyes and the scope that is achievable by corrupt people. When God looks at mankind, He looks with divine vision, and He uses His essence and what He has and is as a measure. This scope includes things that people cannot see, and this is where God incarnate and corrupt humans are entirely different. This difference is determined by humans' and God's different essences—it is these different essences that determine their identities and positions as well as the perspective and elevation from which they see things.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

200. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for living and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's disobedience and do not provide man with experience and lessons for dealing with the world. He does not need to

investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's disobedience for a long time and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

201. The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is obedient to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being

represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which the Word becomes, and not alike that of a flesh and blood man.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

202. God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves Christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be Christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

203. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than

the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God. Today, you should all understand that it is only mankind, corrupted as it is by Satan, that betrays Me. Betrayal will never be an issue that involves Christ in the least.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

204. God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His

normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

205. Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of man, and the soul of man, and not the devil. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and

denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to deal with or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

206. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is disobedient to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a creation, so that He is able to do real battle with Satan, to conquer man, who is disobedient to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

207. God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover enter into possession of His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely carried away captive by Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

208. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the

flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the actual deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to fathom, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal, and based on reality, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and real value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, it has clear will, and has clear required goals. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of

the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more real, valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only real work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his formerly corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective—this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His real value to the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

209. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly.

Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the real significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind. For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that it is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man real objectives to pursue, clear words, and a sense that He is real and normal, that He is humble and ordinary. Although man may fear Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

210. Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some

have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only this is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be

offended by none, and that no one can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man submits to Him entirely because He is the Word become flesh, because of His authority, and because of His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more realistic than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of saving man. This is another aspect of the significance of His incarnation: to speak more realistically and allow the reality of His words to have an effect upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinners. If God did not become flesh, He would remain the Spirit who is both invisible and

intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures. The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If any of the stages could have been carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

211. No one is more suitable, and qualified, than God in the flesh for the work of judging the corruption of man’s flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing.

Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's disobedience and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the disobedience of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to obedience, from persecution to acceptance, from notions to knowledge, and from rejection to love—these

are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

212. When God had not yet become flesh, people did not understand much of what He said, because His words came out of complete divinity. The perspective and context of what He said was invisible and unreachable to mankind; it was expressed from a spiritual realm that people could not see. For people who lived in the flesh, they could not pass through the spiritual realm. But after God became flesh, He spoke to mankind from the perspective of humanity, and He came out of and surpassed the scope of the spiritual realm. He could express His divine disposition, will, and attitude through things humans could imagine, things they saw and encountered in their lives, and using methods that humans could accept, in a language they could understand, and with knowledge they could grasp, to allow mankind to understand and to know God, to comprehend His intention and His required standards within the scope of their capacity and to the degree that they were able. This was the method and principle of God's work in humanity. Even though God's ways and His principles of working in the flesh were mostly achieved by means of or through humanity, it truly did achieve results that could not be achieved by working directly in divinity. God's work in humanity was more concrete, authentic, and targeted, the methods were much more flexible, and in form it surpassed the work carried out during the Age of Law.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

213. God's arrival in the flesh is primarily meant to enable people to see the real deeds of God, to give fleshly form to the formless Spirit, and to allow people to see and touch Him. In this way, those who are made complete by Him will live Him out, will be gained by Him, and will be after His heart. If God only spoke in heaven and had not actually come onto the earth, then people would yet be incapable of knowing God; they would only be able to preach God's deeds using empty theory and would not have God's words as reality. God has come onto the earth primarily to act as an exemplar and a model for those whom He is to gain; only thus can people actually know God, touch God, and see Him, and only then can they truly be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know That the Practical God Is God Himself

214. Only when God humbles Himself to a certain point, which is to say, only when God becomes flesh, can man be His intimate and confidant. God is of the Spirit: How are people qualified to be the intimates of this Spirit, who is so exalted and unfathomable? Only when the Spirit of God descends into the flesh, and becomes a creature with the same exterior as man, can people understand His will and actually be gained by Him. He speaks and works in the flesh, shares in the joys, sorrows, and tribulations of humankind, lives in the same world as humankind, protects humankind, and guides them, and through this He cleanses people and allows them to gain His salvation and His blessing. Having gained these things, people truly understand God's will, and only then can they be the intimates of God. Only this is practical. If God were invisible and intangible to people, how then could they be His intimates? Is this not empty doctrine?

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God and His Work Can Satisfy God

215. For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the real deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and real flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural Gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague Gods from people's hearts, then he will fail to achieve the proper effect. The images of the vague Gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and reality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without reality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how

rich the language of man is, he is incapable of articulating the reality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is

more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

216. God has come to earth to do His work among man, to personally reveal Himself to man and allow man to behold Him; is this a small matter? It really is not simple! It is not as man imagines: that God has come so man may look upon Him, so that man may understand that God is real and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshes of God have existed in order to defeat Satan, and also in order to better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, it cannot be the angels who are doing battle with Satan, much less can it be man, who has been corrupted by Satan. The angels are powerless to fight this battle, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to save man, then He must personally become flesh—that is, He must personally assume the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then

nothing would ever come of this battle, and it would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and it would be even more impossible for any fleshly man to do it on God's behalf, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing his corrupt disposition. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but would only be able to do a little old work that does not go beyond principles, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and it would simply be impossible for man to do it. Man's duty is to obey and to follow, for man is unable to do work akin to creating the heavens and earth, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of the new age begins, this work is personally done by God Himself, through which He leads the entire age and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm, and a new age that is personally led by God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

217. Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source. It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine

work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited faculties of understanding, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

218. God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of

incarnation, God has returned to the flesh once again, living out all the normality and reality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more real, even more normal than the first. As a consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and reality of His flesh. Because He performs His ministry in utterly normal and real flesh, the flesh must endure a great deal of hardship. The more normal and real this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the reality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more real the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more real the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan. Only a flesh that is completely normal and real

can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the reality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's duty, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The initial work of redemption was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. In gender, one is male and the other female, so completing the significance of God's incarnation, and dispelling man's notions of God: God can become both male and female, and in essence, the incarnate God is genderless. He made both man and woman, and to Him, there is no division of gender. In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor

driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His real words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of the Flesh Inhabited by God

219. Each stage of work done by God has its own practical significance. Back then, when Jesus came, He was male, and when God comes this time, He is female. From this, you can see that God created both male and female for the sake of His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in either stage is equally significant; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any

restrictions, but is especially free. Yet every stage of work has its own practical significance.

—The Word, Vol. 1. The Appearance and Work of God. The Two Incarnations Complete the Significance of the Incarnation

220. The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Practice (4)

221. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament,

when God's voice issued directly from the sky). After that, all of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before man's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the will of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people become aware; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in God's incarnate flesh, causing all to believe in it with total conviction. Even the most venerable experts and religious pastors cannot speak these words. They must all submit beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become flesh, and only this is the appearance of the Word in the flesh. Perhaps, to humans, it appears as if God has not done much work—but God has but to utter His words, and they will be thoroughly convinced and awed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-established plan: accomplishing the fact of the Word's arrival on earth.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

222. God become flesh only manifests Himself to a portion of the people who follow Him during this period when He personally carries out

His work, and not to all creatures. He became flesh only to complete one stage of His work, and not for the sake of showing man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from the human world; He cannot remain for the long term among mankind for fear of standing in the way of the work to come. What He manifests to the multitude is only His righteous disposition and all His deeds, and not the image of when He twice became flesh, for the image of God can only be shown through His disposition, and cannot be replaced by the image of His incarnate flesh. The image of His flesh is shown only to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. In the same way, Jesus only showed Himself to the Jews when He did His work, and never publicly showed Himself to any other nation. Thus, once He had completed His work, He promptly departed from the human world and did not stay; afterward, it was not He, this image of man, who showed Himself to man, but the Holy Spirit who carried out the work directly. Once the work of God become flesh is completely finished, He will depart from the mortal world, and never again will He do any work similar to what He did when He was in flesh. After this, the work is all done directly by the Holy Spirit. During this period, man is hardly able to see the image of His fleshly body; He does not show Himself to man at all, but remains forever hidden. The time for the work of God become flesh is limited. It is carried out in a specific age, period, nation, and among specific people. This work represents only the work during the period of God's incarnation, and is particular to the age; it represents the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of

God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the one single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh should depart the earth upon completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Even though the significance of the incarnation has already been fulfilled by God twice becoming flesh, still He will not openly manifest Himself to any nation that has never before seen Him. Jesus will never again show Himself to the Jews as the Sun of righteousness, nor will He ascend the Mount of Olives and appear to all peoples; all the Jews have seen is the portrait of Jesus during His time in Judea. This is because the work of Jesus in His incarnation ended two thousand years ago; He will not return to Judea in the image of a Jew, much less show Himself in the image of a Jew to any of the Gentile nations, for the image of Jesus become flesh is merely the image of a Jew, and not the image of the Son of man that John saw. Even though Jesus promised His followers that He would come again, He will not simply show Himself in the image of a Jew to all those in Gentile nations. You ought to know that the work of God become flesh is to open up an age. This work is limited to a few years, and He cannot complete all the work of the Spirit of God. In the same way, the image of Jesus as a Jew can represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the period when Jesus was in the flesh, He could not do the work of bringing the age to an end or destroying mankind. Therefore, after He had been crucified and had concluded His work, He ascended on high and forever concealed Himself from man. From then on, those faithful believers from the Gentile nations were unable to see the manifestation of the Lord Jesus, but only the portrait of Him that they had pasted on the wall. This portrait is but one drawn by

man, and not the image that God Himself showed to man. God will not openly show Himself to the multitude in the image of when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. All this is shown to man by means of the work of the different ages; it is accomplished through the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is made known to man not through the incarnate image, but rather through the work carried out by the incarnate God who has both image and form; and through His work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (2)

223. God being the greatest throughout the universe and in the realm above, could He fully explain Himself using the image of a flesh? God clothes Himself in this flesh in order to do one stage of His work. There is no particular significance to this image of the flesh, it bears no relation to the passing of ages, nor does it have anything to do with God's disposition. Why did Jesus not allow the image of Him to remain? Why did He not let man paint His image so that it could be passed on to later generations? Why did He not allow people to acknowledge that His image was the image of God? Although the image of man was created in the image of God, would it have been possible for the appearance of man to represent the exalted image of God? When God becomes flesh, He merely descends from heaven into a particular flesh. It is His Spirit that descends into a flesh, through which He does the work of the Spirit. It is the Spirit that is expressed in the flesh, and it is the Spirit who does His work in the flesh. The work done in the flesh fully represents the Spirit, and the flesh is for the sake of the work, but that does not mean that the image of the flesh is a substitute for the true image

of God Himself; this is not the purpose or the significance of God become flesh. He becomes flesh only so that the Spirit may find a place to reside that suits His working, the better to achieve His work in the flesh, so that people can see His deeds, understand His disposition, hear His words, and know the wonder of His work. His name represents His disposition, His work represents His identity, but He has never said that His appearance in the flesh represents His image; that is merely a notion of man. And so, the crucial aspects of the incarnation of God are His name, His work, His disposition, and His gender. These are used to represent His management in this age. His appearance in the flesh bears no relation to His management, being merely for the sake of His work at the time. Yet it is impossible for God incarnate to have no particular appearance, and so He chooses the appropriate family to determine His appearance. If the appearance of God were to have representative significance, then all those who possess facial features similar to His would also represent God. Would that not be an egregious mistake? The portrait of Jesus was painted by man in order that man might worship Him. At the time, the Holy Spirit gave no special instructions, and so man passed that imagined portrait on until today. In truth, according to God's original intention, man should not have done this. It is only the zeal of man that has caused the portrait of Jesus to remain until this day. God is Spirit, and man will never be capable of encompassing what His image is in the final analysis. His image can only be represented by His disposition.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

224. God becomes flesh not with the intention of allowing man to know His flesh, or to allow man to distinguish the differences between the flesh of God incarnate and that of man; nor does God become flesh to train man's powers of discernment, and still less does He do so with the intention

of allowing man to worship the incarnate flesh of God, thereby winning great glorification. None of these things is the original intention of God in becoming flesh. Nor does God become flesh in order to condemn man, nor deliberately to reveal man, nor to make things difficult for him. None of these things is the original intention of God. Every time God becomes flesh, it is a form of work that is unavoidable. It is for the sake of His greater work and His greater management that He acts as He does, and not for the reasons that man imagines. God comes to earth only as His work requires, and only as necessary. He does not come to earth with the intention of simply looking around, but to carry out the work that He ought to do. Why else would He assume such a heavy burden and take such great risks to carry out this work? God becomes flesh only when He has to, and always with unique significance. If it were only for the sake of allowing people to have a look at Him and to broaden their horizons, then He would, with absolute certainty, never come among people so lightly. He comes to earth for the sake of His management and His greater work, and in order that He might obtain more of mankind. He comes to represent the age, He comes to defeat Satan, and He clothes Himself in flesh in order to defeat Satan. Even more, He comes in order to guide the entire human race in living their lives. All of this concerns His management, and it concerns the work of the whole universe. If God became flesh merely to allow man to come to know His flesh and to open up people's eyes, then why would He not travel to every nation? Would this not be an exceedingly easy matter? But He did not do so, instead choosing a suitable place in which to settle and begin the work that He ought to do. Just this flesh alone is of considerable significance. He represents an entire age, and also carries out the work of an entire age; He both brings the former age to an end and ushers in the new. All of this is an

important matter that concerns God's management, and all of this is the significance of one stage of work that God comes to earth to carry out.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

225. Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false Christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false Christs flaunt themselves, and the more capable they are of working signs and wonders to deceive man. False Christs do not have the qualities of God; Christ is not tainted by any element belonging to false Christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His

identity was not seized by His hand; it is determined by His work and His essence.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

226. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific will for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His will for the whole of mankind, to those who accept this way. Only the work of God in the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague God. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and doctrine but, more importantly, He reveals to mankind a God who is real and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both

exist and not exist, and they cease to guess at the will of the vague God. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague God that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough

replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

227. Although this flesh is normal and real, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are disobedient to God and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His creatures, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different

from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the real value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among His creatures, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His creatures.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

228. This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him

stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many unfathomable mysteries. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient enough to allow you to see that He is not, as people believe, a simple flesh. For He represents the will of God and the care shown by God toward mankind in the last days. Though you cannot hear His words that seem to shake the heavens and earth or see His eyes like blazing flames, and though you cannot feel the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing compassion for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see the God in heaven living among men on earth, and to enable man to know, obey, revere, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, heaven and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then

God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt as to deny that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages

caused God great distress, yet God has remained patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God wishes to do this work Himself in His incarnation. Furthermore, God wishes to choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and obey this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is an ordinary man such as this unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

229. All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He leads you on is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to cast Him away and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

—The Word, Vol. 1. The Appearance and Work of God. Did You Know? God Has Done a Great Thing Among Men

230. Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be despised by

God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

V. Words on the Relationship Between Each Stage of God's Work and the Name of God

231. The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which is representative of that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can He bring the age to an end. Jesus' purpose was so that man might continue to survive, to live on, and that he might exist in a better way. He saved man from sin so that he might cease his descent into depravity and no longer live in Hades and hell, and by saving man from Hades and hell, Jesus allowed him to go on living. Now, the last days have arrived. God shall annihilate man and completely destroy the human race, that is, He shall transform mankind's rebellion. For this reason, it would be impossible, with the compassionate and loving disposition of the past, for God to end the age or to bring His six-thousand-year management plan to fruition. Every age features a special representation of God's disposition, and every age contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and both His name and the work that He does change along with the age—they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst.

By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all creatures. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of

God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, who uses His power to guide man, conquer man, and gain man, and in the end, bring the age to its close. In every age, at every stage of His work, God's disposition is evident.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

232. "Jehovah" is the name that I took during My work in Israel, and it means the God of the Israelites (God's chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. "Jesus" is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests' robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each

name represents one age. “Jehovah” represents the Age of Law, and is the honorific for the God worshiped by the people of Israel. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a “White Cloud”

233. The Age of Grace began with Jesus’ name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is it that God can only be known by the name of Jesus? May

He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

234. When Jesus came to do His work, it was under the direction of the Holy Spirit; He did as the Holy Spirit wanted, and not according to the Old Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old

Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. … There could only be a new age when Jesus came to do new work, to launch a new age, to break through the work previously done in Israel, and to conduct His work not in accordance with the work done by Jehovah in Israel, or with His old rules, or in conformity to any regulations, but rather to do the new work that He should do. God Himself comes to launch the age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning the age and concluding the age. If Jesus did not bring the work of Jehovah to an end after He came, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, continued the work of Jehovah and, moreover, carried out His own work, a new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by leaving the temple,

beginning a new work and launching a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came, He did not enter the temple, and did not do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

235. Supposing that the work of God in every age is always the same, and He is always called by the same name, how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, anyone called by any other name is not God. Or else God can only be Jesus, and apart from the name of Jesus He may not be called by any other name; apart from Jesus, Jehovah is not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God who is with man, and He must be called Jesus, for God is with man. To do this is to conform to doctrine, and to confine God to a certain scope. So, in every age, the work that God does, the name by which He is called, and the image that He assumes—the work He does in every stage all the way down to today—these do not follow a single regulation, and are not subject to any limitations whatsoever. He is Jehovah, but He is also Jesus, as well as Messiah, and Almighty God. His work can undergo gradual transformation, with corresponding changes in His name. No single name can fully represent Him, but all the names by which He is called are able to represent Him, and the work that He does in every age represents His disposition.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

236. Some say that the name of God does not change. Why, then, did the name of Jehovah become Jesus? It was prophesied that the Messiah would come, so why then did a man by the name of Jesus come? Why did the name of God change? Was such work not carried out long ago? Is God unable to do newer work today? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot, then, the work of Jesus be succeeded by other work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? None of this is odd; it is just that people are too simple-minded. God will always be God. No matter how His work changes, and regardless of how His name

might change, His disposition and wisdom will never change. If you believe that God can only be called by the name of Jesus, then your knowledge is far too limited. Do you dare assert that Jesus will forever be the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty that it is the name of Jesus that concluded the Age of Law and will also conclude the final age? Who can say that the grace of Jesus can bring the age to an end?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

237. Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for

man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God has and is. If someone asks Me, "Exactly what name do You use?" I will tell them, "God is God!" Is that not the best name for God? Is it not the best encapsulation of God's disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet

incomplete name? Are you still seeking after God's name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—one of His creations—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

238. Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God's disposition and His essence. Changes in His name and work do not prove that His essence has

altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would He be able to finish His six-thousand-year management plan? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is not the case that God's disposition is constantly changing because His will is always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be erroneous. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages; the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines, and His work cannot linger in any one age. Jehovah, for example, cannot always stand for the name of

God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His creations to see His new will and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God?

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

239. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus,

much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire. Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

If the Savior arrived during the last days and were still called Jesus, and were once again born in Judea and did His work there, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that "I am the Lord who created the heavens and earth and all things"? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all creatures. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, because I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but all the Gentile nations beyond Israel. Because of this, I am the Lord of all creatures. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and now I use the Gentile nations as the base from which I will bring the entire age to an end. I did two stages of work in Israel (these two stages of the work being the Age of Law and the Age of Grace), and I have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations, I will do the work of conquest, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man continues to obsessively await the arrival of Jesus the Savior, then I shall call people like this the ones who do not believe in Me; they are people who do not know Me, and their belief in Me is false. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for Me to annihilate this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed. They look forward to Jesus once

more redeeming all of mankind from this defiled and unrighteous land. How can such people become ones who complete My work in the last days? The desires of man are incapable of fulfilling My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the last One who shall bring mankind to an end. All that man yearns for and knows comes from their own notions, and is merely that which they can see with their own eyes. It is not in line with the work I do, but in disharmony with it.

—The Word, Vol. 1. The Appearance and Work of God. The Savior Has Already Returned Upon a “White Cloud”

VI. Words on the Bible

240. For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not a belief in the Lord, departure from the Bible is heterodoxy and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you believe in the Lord, then you must read the Bible, and outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood, and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured according to the extent of their understanding of the Bible. Most people

simply do not understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. People have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible. No one has ever departed from the Bible, nor have they ever dared to do so. People have studied the Bible for all these years, they have come up with so many explanations, and put in so much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be entirely clear about the inside story or essence of the Bible. So, today people still have an indescribable sense of wonder when it comes to the Bible, and they are even more obsessed with it, and have even more faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes more fervent, and the closer it gets to the last days, the more blind credence they give to the prophecies of the Bible, particularly those about the last days. With such blind faith in the Bible, with such trust in the Bible, they have no desire to seek the work of the Holy Spirit. In people's notions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of God; only in the Bible are hidden the mysteries of God's work; only the

Bible—not other books or people—can clarify God's everything and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these notions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become doubly difficult, and an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work outside of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people; they cannot believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and a difficulty to God's broadening this new work.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

241. What kind of book is the Bible? The Old Testament is the work of God during the Age of Law. The Old Testament of the Bible records all the work of Jehovah during the Age of Law and His work of creation. All of it records the work done by Jehovah, and it ultimately ends the accounts of Jehovah's work with the Book of Malachi. The Old Testament records two pieces of work done by God: One is the work of creation, and one is the decreeing of the law. Both were the work done by Jehovah. The Age of Law represents the work under the name of Jehovah God; it is the entirety of the work carried out primarily under the name of Jehovah. Thus, the Old

Testament records the work of Jehovah, and the New Testament records the work of Jesus, work which was carried out primarily under the name of Jesus. The significance of Jesus' name and the work He did are mostly recorded in the New Testament. During the Old Testament Age of Law, Jehovah built the temple and the altar in Israel, He guided the life of the Israelites on earth, proving that they were His chosen people, the first group of people that He selected on earth and who were after His own heart, the first group that He had personally led. The twelve tribes of Israel were Jehovah's first chosen ones, and so He always worked in them, right up until the work of Jehovah of the Age of Law was concluded. The second stage of work was the work of the Age of Grace of the New Testament, and it was carried out among the Jewish people, among one of the twelve tribes of Israel. The scope of this work was smaller because Jesus was God become flesh. Jesus worked only throughout the land of Judea, and only did three-and-a-half years of work; thus, what is recorded in the New Testament is far from able to surpass the amount of work recorded in the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

242. The Bible is a book of history. Of course, it also contains some of the foretelling of prophets, and such foretelling is by no means history. The Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by

the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the

things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

The work of creation happened before there was mankind, but the Book of Genesis only came after there was mankind; it was a book written by Moses during the Age of Law. It is like the things that happen among you today: After they happen, you write them down to show to people in the future, and for the people of the future, what you have recorded are things that happened in times past—they are nothing more than history. The

things recorded in the Old Testament are Jehovah's work in Israel, and that which is recorded in the New Testament is the work of Jesus during the Age of Grace; they document the work done by God in two different ages. The Old Testament documents the work of God during the Age of Law, and thus the Old Testament is a historical book, while the New Testament is the product of the work of the Age of Grace. When the new work began, the New Testament also became out of date—and thus, the New Testament is also a historical book. Of course, the New Testament is not as systematic as the Old Testament, nor does it record as many things. All of the many words spoken by Jehovah are recorded in the Old Testament of the Bible, whereas only some of the words of Jesus are recorded in the Four Gospels. Of course, Jesus also did a lot of work, but it was not recorded in detail. There is less recorded in the New Testament because of how much work Jesus did; the amount of work He did during three-and-a-half years on earth and the work of the apostles was far less than the work of Jehovah. And thus, there are fewer books in the New Testament than the Old Testament.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

243. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents selectively, and only then was there the New Testament of the Bible. Only after this work had been completed was there

the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

244. Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and

Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead letters and doctrines or an understanding of history, you must seek God's will of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's will of today.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

245. If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept the leadership of the God of today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever

seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this mightier, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. You must understand why, today, you are asked not to read the Bible, why there is another work that is separate from the Bible, why God does not look for newer, more detailed practice in the Bible, and why there is instead mightier work outside of the Bible. This is all what you should understand. You must know the difference between the old and new work, and even though you do not read the Bible, you must be able to dissect it; if not, you will still worship the Bible, and it will be difficult for you to enter into the new work and undergo new changes. Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new

work, no matter how high the way of the past, it is still the history of people's reflections, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

246. You must understand the Bible—this work is of the utmost necessity! Today, you need not read the Bible, for there is nothing new in it; it is all old. The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat and drink the Old Testament and the New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and

casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's error? Does doctrine need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible? Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light

of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these doctrines? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (1)

247. The Jews all read the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why, then, despite being fully aware of this prophecy, did they still persecute Jesus? Was it not because of their rebellious nature and ignorance of the work of the Holy Spirit? At the time, the Pharisees believed the work of Jesus to be different from what they knew of the prophesied male infant, and people today reject God because the work of God incarnate does not conform to the Bible. Is not the essence of their rebelliousness toward God the same? Can you accept, without question, all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right stream, and you should accept it without any misgivings; you should not pick and choose what to accept. If you gain more insights from God and exercise more caution toward Him, then is this not uncalled for? You need not look for further substantiation from the Bible; if it is the work of the Holy Spirit, then you must accept it, for you believe in God to follow God, and you should not investigate Him. You should not seek further evidence of Me to prove that I am your God, but should be able to discern whether I am of benefit to you—this is what is most crucial. Even if you find much irrefutable proof within the Bible, it cannot bring you fully before Me. You merely live within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can

it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom that prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's interests, yet they continue to believe that Jesus and I are two entirely separate, mutually incompatible beings. At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's will. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

—The Word, Vol. 1. The Appearance and Work of God. How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

248. Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that, although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a record of the utterances of the Holy Spirit. This is the erroneous comprehension of man, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is a historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, and were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see the visions that John beheld. His epistles were written for the churches of Ephesus, Philadelphia, Galatia, and other churches. And thus, the Pauline epistles of the New Testament are epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all who are brothers and sisters in the Lord, so that the brothers and sisters of the churches at that time would follow his advice and abide by the way of repentance of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things he wrote, nor did he say that his words all came from God. According to the circumstances of the

church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them, and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by the Lord Jesus, and thus he must take on the responsibility for the churches, and must undertake the work of the churches, he had to learn about the states of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and it could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to rouse the brothers and sisters of that time. It can be said that this was his own burden, and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle who was sent by God; he was not a prophet, nor a foreteller. To him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a

creature of God, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ—the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them as God, then it can only be said that they are too indiscriminating. To speak more harshly, is this not simply blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and his own knowledge. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature, they represent their provision and support for the brothers and sisters, and their burden toward the churches, and they only represent human work—they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New Testament are equivalent to the memoirs of the more recent spiritual figures: They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It is simply that the books of recent spiritual figures are not compiled into the New Testament, yet the essence of these people was the same: They were people who were used by the

Holy Spirit during a certain period, and they could not directly represent God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

249. Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, "God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed

with human will?" People who say such things are blind and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this?

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

250. The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham and of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham and of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph. Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are given in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! This is how you can know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second

generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the creatures of God? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same substance as man. How could you rank God as being of the same kind as a creature of God? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (3)

251. Today, I am dissecting the Bible in this way and it does not mean that I hate it, or that I deny its value for reference. I am explaining and clarifying the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It interferes tremendously with the work of the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the essence and inside story of the Bible. I am not asking that you do not read the Bible, or that you go around proclaiming that it is devoid of value, only that you have the correct knowledge and view of the Bible. Do not be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work

of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No

matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work, and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

—The Word, Vol. 1. The Appearance and Work of God. Concerning the Bible (4)

252. I have done much work among man, during which time I have also expressed many words. These words are all for the sake of man's salvation and were expressed so that man might become compatible with Me. However, I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words—it is because man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to

Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find “suitable” passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. Within the Bible, they constrain a vague God that they have never seen, and are incapable of seeing, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much importance to Scripture. It can be said that they see words and expressions as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn’t seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My will nor to the steps and methods of My work. They

were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague God are a wretched sight to Me. That is because

what they worship are dead words, and a God that is capable of giving them untold treasures; what they worship is a God that would lay Himself at the mercy of man—a God who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

—The Word, Vol. 1. The Appearance and Work of God. You Should Seek the Way of Compatibility With Christ

253. God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain letters, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginations and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be feted as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's will, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of

God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

254. Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by letters, and shackled by history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to keep things as they are by standing still, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God's work are vast and mighty, like surging waves and rolling thunders—yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to

seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are letters that can provide but temporary solace, not truths that are capable of giving life. The scriptures you read can only enrich your tongue and are not words of wisdom that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

VII. Words on God's Disposition and What He Has and Is

255. God is what He is and He has what He has. All that He expresses and reveals are representations of His essence and of His identity. What He is and what He has, as well as His essence and identity, are things that cannot be replaced by any man. His disposition encompasses His love for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Ruler of all things and living beings, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is righteous, the symbol of all that is beautiful and good. More than that, it is a symbol of Him who cannot be[a] overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended)[b] by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his essence one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of righteousness and light, because of the destruction of darkness and evil. He takes delight in bringing the light and a good life to mankind; His joy is a righteous joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the harm that the existence and interference of injustice brings upon

His mankind, because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more, because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, even more than that, it is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not come up to His expectations, and because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and strives only for himself. God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of the light or for righteousness. Even if man makes an effort for a time, it is so weak that it

cannot withstand a single blow, for the effort of man is always for his own sake and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is he who succeeds to and makes manifest all ugliness and evil. God will never alter His essence of righteousness and beauty, yet man is perfectly capable, at any time and in any situation, of betraying righteousness and straying far from God.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

256. I am righteous, I am trustworthy, and I am the God who examines the innermost heart of man! I will reveal at once who is true and who is false. Do not be alarmed; all things work according to My time. Who wants Me sincerely, and who does not—I will tell you, one by one. You just take care to eat up, drink up, and draw up close to Me when you come into My presence, and I will do My work Myself. Do not be too anxious for quick results; My work is not something that can be accomplished all at once. Within it there are My steps and My wisdom, and that is why My wisdom can be revealed. I will let you see what is done by My hands—the punishing of evil and the rewarding of good. I most certainly do not favor anyone. You who sincerely love Me, I will sincerely love you, and as for those who do not sincerely love Me, My wrath will ever be with them, so that they may remember through eternity that I am the true God, the God who examines the innermost heart of man. Do not act one way to others' faces but another way behind their backs; I see clearly everything you do, and though you may fool others, you cannot fool Me. I see it all clearly. It is not possible for you to conceal anything; all lies within My hands. Do not think yourself so very clever for making your petty little calculations come out to your advantage. I tell you: However many plans man may hatch, be

they thousands or tens of thousands, in the end they cannot escape from the palm of My hand. All things and all objects are controlled by My hands, never mind a single person! Do not try to evade Me or hide, do not try to wheedle or conceal. Can it be that you still do not see that My glorious countenance, My wrath and My judgment, have been publicly revealed? Whosoever does not want Me sincerely, I will judge them immediately and without mercy. My pity has come to its end; there is no more left. Do not be hypocrites any longer, and put a stop to your wild and reckless ways.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 44

257. I am the Beginning, and I am the End. I am the resurrected and complete one true God. I speak My words before you, and you must firmly believe what I say. Heaven and earth may pass away, but not one letter or one stroke of what I say will ever pass away. Remember this! Remember it! Once I have uttered it, not a single word has ever been taken back, and each one will be fulfilled.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 53

258. The universe and all things are within My hands. If I speak it, it will be so. If I ordain it, thus it shall be. Satan is beneath My feet; it is in the bottomless pit! When My voice issues forth, heaven and earth will pass away and come to nothing! All things will be renewed; this is an unalterable truth that is absolutely right. I have overcome the world, as well as all evil ones. I sit here talking to you, and all who have ears should listen and all who are living should accept.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 15

259. I stand by what I say, and what I stand by I always bring to completion, and no one can change this—it is absolute. Whether they are

words I have said in the past or words I will say in the future, I will make them all come true, one by one, and allow all of mankind to see them come true. This is the principle behind My words and work. … Of everything that occurs in the universe, there is nothing in which I do not have the final say. Is there anything that is not in My hands? Whatever I say is done, and who among human beings can change My mind? Could it be the covenant I made on the earth? Nothing can hinder My plan from going forward; I am ever present in My work as well as in the plan of My management. Who among human beings can put his hand in to meddle? Is it not I who have personally made these arrangements? Entering into this realm today does not stray outside My plan or what I have foreseen; it was all determined by Me long ago. Who among you can fathom this step of My plan? My people will assuredly listen to My voice, and each and every one of those who sincerely love Me shall assuredly return before My throne.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 1

260. I love all who sincerely expend themselves for Me and devote themselves to Me. I hate all who are born of Me yet who do not know Me, and even resist Me. I will not abandon anyone who is sincerely for Me; rather, I will double that person's blessings. I will doubly punish those who are ungrateful and violate My kindness, and I will not let them off easily. In My kingdom there is no crookedness or deceit, and no worldliness; that is, there is no smell of the dead. Rather, all is rectitude and righteousness; all is purity and openness, with nothing hidden or concealed. Everything is fresh, everything is enjoyment, and everything is edification. Anyone who still reeks of the dead can in no way remain in My kingdom, and will instead be ruled by My iron rod.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 70

261. I am an all-consuming fire and I do not tolerate offense. Because humans were all created by Me, whatever I say and do, they must obey, and they may not rebel. People do not have the right to meddle in My work, and much less are they qualified to analyze what is right or wrong in My work and in My words. I am the Lord of creation, and the created beings should achieve everything that I require with a heart of reverence for Me; they should not try to reason with Me, and they especially should not resist. With My authority I govern My people, and all those who are part of My creation should submit to My authority. Though today you are bold and presumptuous before Me, though you disobey the words with which I teach you and know no fear, I only meet your rebelliousness with tolerance; I will not lose My temper and impact My work because tiny, insignificant maggots have stirred up the dirt in the dung heap. I tolerate the ongoing existence of everything that I loathe and all the things that I abhor for the sake of My Father's will, and I will do so until My utterances are complete, until My very last moment.

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

262. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor will I tolerate your serving two masters. Did you think that you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can

deal with Me by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any creation that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

263. I am the unique God Himself and, moreover, I am the one and only person of God. Even more so, I, the entirety of the flesh, am the complete manifestation of God. Whosoever dares not revere Me, whosoever dares exhibit resistance in their eyes, and whosoever dares speak words of defiance against Me will surely die from My curses and wrath (there will be cursing because of My wrath). Furthermore, whosoever dares not be loyal or filial toward Me, and whosoever dares try to trick Me, will surely die from My hatred. My righteousness, majesty, and judgment will endure forever and ever. At first, I was loving and merciful, but this is not the disposition of My complete divinity; righteousness, majesty, and judgment merely comprise the disposition of Me, the complete God Himself. During the Age of Grace, I was loving and merciful. Because of the work I had to finish, I possessed lovingkindness and mercy; afterward, however, there was no more need for such things (and there has been none ever since). It is

all righteousness, majesty, and judgment, and this is the complete disposition of My normal humanity coupled with My complete divinity.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 79

264. I rule all things, I am the wise God who wields full authority, and I am lenient to no one; I am utterly ruthless, completely devoid of personal feelings. I treat anyone (no matter how well he speaks, I will not let him off) with My righteousness, rectitude, and majesty, meanwhile enabling everyone to better see the wonder of My deeds, as well as what My deeds mean. One by one, I punished evil spirits for all manner of actions they commit, casting them each into the bottomless pit. This work I finished before time began, leaving them with no position, leaving them no place to do their work. None of My chosen people—those predestined and selected by Me—can ever be possessed by evil spirits, and will instead always be holy. As for those I have not predestined and selected, I will turn them over to Satan, and no longer allow them to remain. In all aspects, My administrative decrees involve My righteousness and My majesty. I will not let go of even a single one of those on whom Satan works, but cast them along with their bodies into Hades, for I hate Satan. I shall by no means spare it easily, but shall utterly destroy it, allowing it not the least opportunity to do its work.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 70

265. I shall chastise everyone born of Me who yet does not know Me in order to make manifest all My wrath, My great power, and My full wisdom. In Me, all is righteous, and there is absolutely no unrighteousness, no deceit, and no crookedness; whosoever is crooked and deceitful must be a son of hell, born in Hades. In Me everything is open; whatever I say shall

be accomplished, shall indeed be accomplished; whatever I say shall be established, shall be established, and no one can change or emulate these things because I am the one and only God Himself.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 96

266. I will punish the wicked and reward the good, and I will bring into force My righteousness, and I will carry out My judgment. I will use My words to accomplish everything, making all people and all things experience My chastising hand, and I will make all people see My full glory, My full wisdom, and My full bounty. No person will dare to rise up in judgment, for in Me, all things are accomplished; and here, let every man see My full dignity, and taste My full victory, for in Me all things are manifested. From this, it is possible to see My great power and My authority. No one will dare offend Me, and no one will dare obstruct Me. In Me, all is made open. Who would dare hide anything? I am certain to show that person no mercy! Such wretches must receive My severe punishment, and such scum must be purged from My sight. I will rule them with an iron rod and I will use My authority to judge them, without the slightest mercy and without sparing their feelings at all, for I am God Himself, who is without emotion and majestic and cannot be offended. All should understand and see this, lest they come to be struck down and annihilated by Me "without cause or reason," for My rod will strike down all who offend Me. I do not care whether they know My administrative decrees; that will be of no consequence to Me, as My person does not tolerate being offended by anyone. This is the reason why it is said that I am a lion; whomever I touch, I strike down. That is why it is said that it is now blasphemy to say that I am the God of compassion and lovingkindness. In

essence, I am not a lamb, but a lion. No one dares offend Me; whosoever offends Me, I will punish with death, immediately and without mercy.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 120

267. My voice is judgment and wrath; I treat no one gently and show mercy to no one, for I am the righteous God Himself, and I am possessed of wrath; I am possessed of burning, of cleansing, and of destruction. In Me, nothing is hidden or emotional, but on the contrary, everything is open, righteous, and impartial. Because My firstborn sons are already with Me upon the throne, ruling over all nations and all peoples, those things and people that are unjust and unrighteous are now beginning to be judged. I will probe them one by one, missing nothing and revealing them completely. For My judgment has been fully revealed and opened up fully, and I have not kept back anything at all; I will throw out everything that does not accord with My will, and let it perish to all eternity in the bottomless pit. There I will allow it to burn forever. This is My righteousness, and this is My uprightness. No one can change this, and all must be under My command.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 103

268. Every sentence I utter carries authority and judgment, and no one can change My words. Once My words issue forth, things are certain to be accomplished in accordance with My words; this is My disposition. My words are authority and whosoever amends them offends My chastisement, and I must strike them down. In serious cases they bring ruination down on their own lives and they go to Hades, or into the bottomless pit. This is the only way in which I deal with mankind, and man has no way to change it—this is My administrative decree. Remember this! No one is allowed to

offend My decree; things must be done according to My will! In the past, I was too easy on you and you encountered only My words. The words I spoke about striking people down have not yet come to pass. But from today, all the disasters (these in relation to My administrative decrees) will come one after another to punish all those who do not conform to My will. There must be the advent of facts—otherwise people would not be able to see My wrath but would debauch themselves over and over. This is a step of My management plan, and it is the way in which I do the next step of My work. I say this to you in advance so that you can avoid committing offense and suffering perdition forever. That is to say, from today forward, I will make all people except for My firstborn sons take their proper places in accordance with My will, and I shall chastise them one by one. I shall not let even one of them off the hook. Just you dare be debauched again! Just you dare be rebellious again! I have said before that I am righteous to all, that I am without a shred of sentiment, and this serves to show that My disposition must not be offended. This is My person. No one can change this. All people hear My words and all people see My glorious countenance. All people must obey Me completely and absolutely—this is My administrative decree. All people across the universe and at the ends of the earth should praise and glorify Me, for I am the unique God Himself, for I am the person of God. No one can change My words and utterances, My speech and deportment, as these are matters for Me alone, and these are things which I have possessed from the most ancient times and which shall exist forever.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 100

269. All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all

lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I look upon all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will surely see My righteous chastisement of the great red dragon, will surely pour forth praise because of My righteousness, and will surely forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 28

270. Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book, one by one, the words and actions of each person, the path by which they have followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

271. If you have been of the faith for many years and have long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

272. My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live

in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

273. I will correct the injustices of the human world. I will do My work with My own hands throughout the world, forbidding Satan from harming My people again, forbidding the enemies from doing whatever they please again. I will become King on earth and move My throne there, making all My enemies fall to the ground and confess their crimes before Me. In My sadness, anger is commingled, I will trample the whole universe flat, sparing no one, and striking terror into the hearts of My enemies. I will reduce the whole earth to ruins, and make My enemies fall into the ruins, that henceforth they may corrupt mankind no more. My plan is already fixed, and no one, no matter who they are, must change it. As I roam in majestic pomp above the universe, all humanity will be made new, and everything will be revived. Man will no longer weep, no longer cry out to Me for help. Then My heart will rejoice, and the people will return in celebration to Me. The whole universe, from top to bottom, will roil in jubilation …

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 27

274. Zion! Rejoice! Zion! Sing out! I have returned in triumph, I have returned victorious! All peoples! Hurry to line up in order! All things of creation! Come now to a halt, for My person faces the whole universe and appears in the East of the world! Who dares not to kneel down in worship? Who dares not to call Me the true God? Who dares not to look up in reverence? Who dares not to give praise? Who dares not to rejoice? My people will hear My voice, and My sons will survive in My kingdom! Mountains, rivers, and all things will cheer unendingly, and leap about without cease. At this time, none will dare to fall back, and none will dare to rise up in resistance. This is My wonderful deed, and even more than that, it is My great power! I will make everything revere Me in its heart and, beyond even this, I will have everything praise Me! This is the ultimate aim of My management plan of six thousand years, and it is what I have ordained. Not one person nor object nor event dares to rise up to resist Me or oppose Me. All My people will flow to My mountain (in other words, the world that I will later create) and they will submit before Me, because I have majesty and judgment, and I carry authority. (This refers to when I am in the body. I also have authority in the flesh, but because the limitations of time and space cannot be transcended in the flesh, it cannot be said that I have obtained complete glory. Although I obtain the firstborn sons in the flesh, it cannot be said that I have obtained glory. It is only when I return to Zion and change My appearance that I may be said to carry authority—that is, that I have obtained glory.) Nothing will be difficult for Me. By the words of My mouth, all shall be destroyed, and by the words of My mouth, all will come into being and be made complete. Such is My great power and such is My authority. Because I am full of power and replete with authority, no person could dare obstruct Me. I have already triumphed over everything, and I have already won victory over all of the sons of rebellion.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 120

275. God created mankind; regardless of whether they have been corrupted or whether they follow Him, God treats human beings as His most cherished loved ones—or as human beings would say, the people dearest to Him—and not as His playthings. Although God says He is the Creator and that man is His creation, which may sound like there is a slight difference in rank, the reality is that everything God has done for mankind far exceeds a relationship of this nature. God loves mankind, cares for mankind, and shows concern for mankind, as well as constantly and unceasingly providing for mankind. He never feels in His heart that this is additional work or something that deserves a lot of credit. Nor does He feel that saving humanity, supplying them, and granting them everything, is making a huge contribution to mankind. He simply provides for mankind quietly and silently, in His own way and through His own essence and what He has and is. No matter how much provision and how much help mankind receives from Him, God never thinks about or tries to take credit. This is determined by the essence of God, and is also precisely a true expression of God's disposition.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

276. Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, He has never complained of the shabbiness among man, and He has never reproached man for his disobedience, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and

suffered injustice to come to earth, and personally entered into “hell” and “Hades,” into the tiger’s den, to save man. How is man qualified to oppose God? What reason does he have to complain about God? How can he have the gall to look upon God? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained about man, but instead quietly accepts the ravages[1] and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching, enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man’s survival? Which of them has not been to free man from this suffering and from the oppression of dark forces that are as black as night? Which of them is not for the sake of man? Who can understand God’s heart, which is as the heart of a loving mother? Who can comprehend God’s eager heart?

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (9)

277. When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the

people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of creation to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous. Even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace, is every bit of His work not done for the sake of all mankind's survival? Is it all not so that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great! Do you not know how great the humiliation He suffers is, for all of you and for your destiny? Rather than saving great people or the sons of rich and powerful families, He makes a point of saving those who are lowly and looked down on. Is all of this not His holiness? Is all of this not His righteousness? For

the sake of all mankind's survival, He would rather be born in a filthy land and suffer every humiliation. God is very real—He does no false work. Is not every stage of work done in such a practical way? Though people all malign Him and say He sits at the table with sinners, though people all mock Him and say He lives with the sons of filth, that He lives with the lowliest of people, He still gives selflessly of Himself, and He is still thus rejected among mankind. Is the suffering He endures not greater than yours? Is the work He does not more than the price you have paid?

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

278. God has humbled Himself to such a level that He does His work in these filthy and corrupt people, and perfects this group of people. God not only became flesh to live and eat among people, to shepherd people, and to provide what people need. More important is that He does His mighty work of salvation and conquest upon these unbearably corrupt people. He came to the heart of the great red dragon to save these most corrupt of people, so that all people may be changed and made new. The immense hardship that God endures is not only the hardship that the God incarnate endures, but most of all it is that God's Spirit suffers extreme humiliation—He humbles and hides Himself so much that He becomes an ordinary person. God was incarnated and took the form of flesh so that people see that He has a normal human life and normal human needs. This is enough to prove that God has humbled Himself to a great extent. The Spirit of God is realized in the flesh. His Spirit is so high and great, yet He takes the form of a common human, of a negligible human, so as to do the work of His Spirit. The caliber, insight, sense, humanity, and lives of each of you show that you are really unworthy to accept God's work of this kind. You are really unworthy to let God endure such hardship for your sake. God

is so great. He is so supreme, and people are so lowly, yet He still works upon them. He not only was incarnated to provide for people, to speak to people, but He even lives together with people. God is so humble, so lovable.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

279. Everything God does is practical, nothing He does is empty, and He experiences it all Himself. God pays the price of His own experience of suffering in exchange for a destination for humanity. Is this not practical work? Parents may pay an earnest price for the sake of their children, and this represents their sincerity. In doing this, God incarnate is, of course, being most sincere and faithful to mankind. The essence of God is faithful; He does what He says, and whatever He does is achieved. Everything He does for humans is sincere. He does not simply make utterances; when He says He will pay a price, He actually pays the price. When He says He will undertake humanity's suffering and suffer in their stead, He actually comes to live amongst them, feeling and experiencing this suffering personally. After that, all things in the universe will acknowledge that everything God does is right and righteous, that all God does is realistic: This is a powerful piece of evidence. In addition, mankind will have a beautiful destination in the future, and all those who remain will praise God; they will eulogize that God's deeds were indeed done out of His love for humanity. God comes among man humbly, as an ordinary person. He does not merely perform some work, speak some words, then leave; instead, He truly comes among man and experiences the pain of the world. Only when He is done experiencing this pain will He leave. This is how real and how practical God's work is; all who remain will praise Him because of it, and they will see God's faithfulness to man and His kindheartedness. God's essence of

beauty and goodness can be seen in the significance of His incarnation in the flesh. Whatever He does is sincere; whatever He says is earnest and faithful. With everything He intends to do, He actually does it, and when paying a price, He actually pays it; He does not simply make utterances. God is a righteous God; God is a faithful God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Second Aspect of the Significance of the Incarnation

280. God considers this instance of His management of mankind, of His salvation of mankind, as more important than anything else. He does these things not only with His mind, not only with His words, and certainly not with a casual attitude—He does all of these things with a plan, with a goal, with standards, and with His will. It is clear that this work to save mankind holds great significance for both God and man. No matter how difficult the work is, no matter how great the obstacles are, no matter how weak humans are, or how deep mankind's rebelliousness is, none of this is difficult for God. God keeps Himself busy, expending His painstaking effort and managing the work He Himself wants to carry out. He is also arranging everything and exercising His sovereignty over all those people on whom He will work and all the work He wants to complete—none of this has ever been done before. This is the first time God has used these methods and paid such a great price for this major project of managing and saving mankind. While God is carrying out this work, little by little He is expressing and releasing to mankind, without reservation, His painstaking effort, what He has and is, His wisdom and almightiness, and every aspect of His disposition. He releases and expresses these things as He has never done before. So, in the entire universe, aside from the people who God aims to manage and save, there have never been any creatures so close to God, that have had such an intimate relationship with Him. In His heart,

mankind, which He wants to manage and save, is most important; He values this mankind above all else; even though He has paid a great price for them, and even though He is continually hurt and disobeyed by them, He never gives up on them and continues tirelessly in His work, with no complaints or regrets. This is because He knows that sooner or later, people will awaken to His call and be moved by His words, recognize that He is the Lord of creation, and return to His side …

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

281. When you are able to truly appreciate God's thoughts and attitude toward mankind, when you can truly understand God's emotions and concern for each being of creation, you will be able to understand the devotion and the love spent on every single one of the people created by the Creator. When this happens, you will use two words to describe God's love. What are those two words? Some people say "selfless," and some people say "philanthropic." Of these two, "philanthropic" is the word least suited to describe God's love. This is a word that people use to describe someone who is magnanimous or broad-minded. I loathe this word, because it refers to dispensing charity at random, indiscriminately, with no consideration for principle. It is an overly sentimental inclination, which is common to foolish and confused people. When this word is used to describe God's love, there is inevitably a blasphemous connotation. I have here two words that more aptly describe God's love. What are they? The first one is "immense." Is this word not very evocative? The second is "vast." There is real meaning behind these words which I use to describe God's love. Taken literally, "immense" describes a thing's volume or capacity, but regardless of how big that thing is, it is something that people can touch and see. This is because it exists—it is not an abstract object, but something that can give people ideas in a relatively accurate and practical way. Whether you look at

it from a two- or a three-dimensional perspective, you do not need to imagine its existence, because it is a thing that actually exists in a real way. Even though using the word, “immense,” to describe God’s love can feel like an attempt at quantifying His love, it also gives the feeling that His love is unquantifiable. I say that God’s love can be quantified because His love is not empty, and nor is it a thing of legend. Rather, it is something shared by all things under God’s rule, something that is enjoyed by all creatures to varying degrees and from different perspectives. Although people cannot see or touch it, this love brings sustenance and life to all things as it is revealed, bit by bit, in their lives, and they count and bear witness to God’s love that they enjoy in each passing moment. I say that God’s love is unquantifiable because the mystery of God providing for and nourishing all things is something that is difficult for humans to fathom, as are God’s thoughts for all things, and particularly those for mankind. That is to say, no one knows the blood and tears the Creator has poured out for mankind. No one can comprehend, no one can understand the depth or weight of the love that the Creator has for mankind whom He created with His own hands. Describing God’s love as immense is to help people appreciate and understand its breadth and the truth of its existence. It is also so that people can more deeply comprehend the actual meaning of the word “Creator,” and so that people can gain a deeper understanding of the true meaning of the appellation, “creation.” What does the word “vast” usually describe? It is generally used to describe the ocean or the universe, for example: “the vast universe,” or “the vast ocean.” The expansiveness and quiet depth of the universe are beyond human understanding; it is something that captures man’s imagination, something for which they feel great admiration. Its mystery and profundity are within sight, but beyond reach. When you think of the ocean, you think of its breadth—it looks limitless, and you can feel

its mysteriousness and its great capacity to hold things. This is why I have used the word "vast" to describe God's love, to help people feel how precious it is, to feel the profound beauty of His love, and that the power of God's love is infinite and wide-ranging. I used this word to help people feel the holiness of His love, and the dignity and unoffendableness of God that is revealed through His love.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

282. There is something in God's essence and disposition that is all too easy to overlook, something that is only possessed by God and not by any person, including those others think of as great people, good people, or the God of their imagination. What is this thing? It is God's selflessness. When speaking of selflessness, you might think you are also very selfless, because when it comes to your children, you never bargain or haggle with them, or you think you are also very selfless when it comes to your parents. No matter what you think, at least you have a concept of the word "selfless" and think of it as a positive word, and that being a selfless person is very noble. When you are selfless, you esteem yourself highly. But there is no one who can see God's selflessness in all things, among people, events, and objects, and in His work. Why is this the case? Because man is too selfish! Why do I say that? Mankind lives in a material world. You may follow God, but you never see or appreciate how God provides for you, loves you, and shows concern for you. So what do you see? You see your blood relatives who love you or dote on you. You see the things that are beneficial to your flesh, you care about the people and things you love. This is man's so-called selflessness. Such "selfless" people, however, are never concerned about the God that gives life to them. In contrast to that of God, man's selflessness becomes selfish and despicable. The selflessness man believes in is empty and unrealistic, adulterated, incompatible with God, and

unrelated to God. Man's selflessness is for himself, while God's selflessness is a true revelation of His essence. It is precisely due to God's selflessness that man is constantly provided for by Him. You might not be too deeply affected by this topic I am talking about today and are merely nodding in approval, but when you try to appreciate God's heart in your heart, you will unwittingly discover this: Among all the people, matters, and things you can sense in this world, only God's selflessness is real and concrete, because only God's love for you is unconditional and unblemished. Apart from God, anyone else's so-called unselfishness is feigned, superficial, inauthentic; it has a purpose, certain intentions, carries a tradeoff, and cannot stand to be tested. You could even say that it is filthy and contemptible.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

283. God had despised man because man was hostile to Him, but in His heart, His care, concern, and mercy for humanity remained unchanged. Even when He destroyed mankind, His heart remained unchanged. When humanity was full of corruption and disobedient toward God to a grievous extent, God had to destroy this humanity, because of His disposition and His essence, and in accordance with His principles. But because of God's essence, He still pitied mankind, and even wanted to use various ways to redeem mankind so they could continue to live. Man, however, opposed God, continued to disobey God, and refused to accept God's salvation; that is, refused to accept His good intentions. No matter how God called to them, reminded them, supplied them, helped them, or tolerated them, man did not understand or appreciate it, nor did they pay attention. In His pain, God still did not forget to grant man His maximum tolerance, waiting for man to reverse course. After He reached His limit, He did what He had to do without any hesitation. In other words, there was a specific time period

and process from the moment God planned to destroy mankind to the start of His work in destroying mankind. This process existed for the purpose of enabling man to reverse course, and this was the last chance God gave to man. So what did God do in this period before destroying mankind? God did a significant amount of reminding and exhorting work. No matter how much pain and sorrow God's heart was in, He continued to vest His care, concern, and abundant mercy in humanity. What do we see from this? Undoubtedly, we see that God's love for mankind is real and not something He merely pays lip service to. It is actual, tangible and appreciable, not feigned, adulterated, deceitful or pretentious. God never uses any deception or creates false images to make people see that He is lovable. He never uses false testimony to let people see His loveliness, or to flaunt His loveliness and holiness. Are these aspects of God's disposition not worthy of man's love? Are they not worth worshiping? Are they not worth cherishing? At this point, I want to ask you: After hearing these words, do you think God's greatness is merely empty words on a sheet of paper? Is God's loveliness just empty words? No! Certainly not! God's supremacy, greatness, holiness, tolerance, love, and so forth—every detail of every one of the various aspects of God's disposition and essence find practical expression every time He does His work, are embodied in His will toward man, and are also fulfilled and reflected in every person. Regardless of whether you have felt it before, God is caring for every person in every possible way, using His sincere heart, wisdom, and various methods to warm each person's heart, and awaken each person's spirit. This is an indisputable fact.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

Footnotes:

1. "Ravages" is used to expose the disobedience of mankind.

a. The original text reads "it is a symbol of being unable to be.

b. The original text reads “as well as a symbol of being unable to be offended (and not tolerating being offended).”

VIII. Words on Knowing God's Work

284. God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all creation. Humanity lost their God-fearing heart as well as the function incumbent upon God's creatures after being corrupted by Satan, thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means

making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and disobedience upon the earth will have disappeared, and all the wailing will

have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

285. My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's domain. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Ruler of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Ruler of all things and Satan is merely one of the beings that I created and that later turned against Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve

the effect of enabling created beings to bear witness to Me, and comprehend My will, and know that I am the truth.

—The Word, Vol. 1. The Appearance and Work of God. The True Story Behind the Work of the Age of Redemption

286. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man

perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, but the salvation of man, the working of the life of man, and the changing of man's disposition so that he may bear testimony to God. This is how Satan is defeated. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the domain of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will forsake Satan and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the

hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

287. God is the Beginning and the End; it is He Himself who sets His work in motion and so it must be He Himself who concludes the former age. That is the proof of His defeat of Satan and of His conquest of the world. Each time He Himself works among man, it is the start of a new battle. Without the beginning of new work, there would naturally be no conclusion of the old. And when there is no conclusion of the old, this is proof that the battle with Satan is yet to come to an end. Only if God Himself comes, and carries out new work among man, can man break completely free of the domain of Satan and gain a new life and a new beginning. Otherwise, man shall forever live in the old age and forever live under the old influence of Satan. With every age led by God, a part of man is set free, and thus man advances along with the work of God toward the new age. The victory of God means a victory for all those who follow Him. If the race of created human beings were charged with concluding the age, then be it from the viewpoint of man or of Satan, this would be no more

than an act of opposing or betraying God, not one of obedience to God, and the work of man would become a tool for Satan. Only if man obeys and follows God in an age ushered in by God Himself can Satan be fully convinced, for that is the duty of a created being. Therefore, I say that you need only follow and obey, and no more is required of you. This is what is meant by each keeping to his duty and each performing his respective function. God does His own work and has no need for man to do it in His stead, nor does He participate in the work of created beings. Man performs his own duty and does not participate in the work of God. Only this is obedience, and proof of Satan's defeat. After God Himself has finished ushering in the new age, He no longer comes down to work in the midst of mankind Himself. It is only then that man officially steps into the new age to perform his duty and carry out his mission as a created being. These are the principles by which God works, which no one may transgress. Only working in this way is sensible and reasonable. The work of God is to be done by God Himself. It is He who sets His work in motion, and it is He who concludes His work. It is He who plans the work, and it is He who manages it, and even more, it is He who brings the work to fruition. As stated in the Bible, "I am the Beginning and the End; I am the Sower and the Reaper." All that pertains to the work of His management is done by God Himself. He is the Ruler of the six-thousand-year management plan; no one can do His work in His stead and no one can bring His work to a close, for it is He who holds everything in His hand. Having created the world, He will lead the entire world to live in His light, and He will also conclude the entire age, thereby bringing His entire plan to fruition!

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

288. The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally

done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering, gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. Man is incapable of doing it on behalf of God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the

prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must be personally done by God Himself. In the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of

man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have submitted and it would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause the complete submission of Satan. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause its complete submission. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh and came into the flesh to do this work. Anything that involves the battle against Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be

incapable of defeating Satan. How could he have the strength to fight against it whilst still under its domain? Man is in the middle: If you lean toward Satan, then you belong to Satan, but if you satisfy God, then you belong to God. Were man to try and stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago? Would he not have entered into the netherworld long ago? So, man is unable to replace God in His work, which is to say that man does not have the essence of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you had even started. Only when God Himself does battle with Satan and man follows and obeys God upon this basis, can man be gained by God and escape from the bonds of Satan. The things that man can achieve with his own wisdom and abilities are too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

289. The entirety of the work carried out over six thousand years has gradually changed as different eras have come and gone. The shifts in this work have been based on the world's overall situation and on the developmental trends of humanity as a whole; the work of management has only gradually changed accordingly. It was not all planned out from the beginning of creation. Before the world was created, or very soon thereafter, Jehovah had not yet planned the first stage of work, that of law; the second stage of work, that of grace; or the third stage of work, that of

conquest, in which He would first begin with some of the descendants of Moab, and through this conquer the entire universe. After creating the world, He never spoke these words, nor did He ever speak them after Moab; indeed, prior to Lot, He never uttered them. All of God's work is done spontaneously. This is exactly how His entire six-thousand-year work of management has developed; by no means had He, before creating the world, written out such a plan in the form of something like a "Summary Chart for Humanity's Development." In God's work, He expresses what He is directly; He does not rack His brains to formulate a plan. Of course, quite a few prophets have spoken a great many prophecies, but it still cannot be said that God's work has always been one of precise planning; those prophecies were made according to God's work at that time. All the work He does is the most actual work. He carries it out in accordance with the development of each era, and bases it on how things change. For Him, carrying out work is akin to administering medicine to treat an illness; while doing His work, He observes, and continues His work according to His observations. In every stage of His work, God is capable of expressing His ample wisdom and ability; He reveals His abundant wisdom and authority according to the work of any particular age, and allows all of those people brought back by Him during that age to see His entire disposition. He provides for people's needs in accordance with the work that needs to be done in each age, doing whatever work He should do. He supplies people with what they need based on the degree to which Satan has corrupted them. … None of God's work among humanity had already been prepared upon the creation of the world; rather, it is the development of things that has allowed God to perform His work among humanity step by step and in a more realistic and practical manner. For example, Jehovah God did not create the serpent in order to tempt the woman; that was not

His specific plan, nor was it something that He had intentionally predestined. One could say that this was an unexpected occurrence. Thus, it was because of this that Jehovah expelled Adam and Eve from the Garden of Eden and vowed to never again create man. However, people only discover God's wisdom upon this foundation. It is just as I said earlier: "I exercise My wisdom based upon Satan's plots." No matter how corrupt humanity grows or how the serpent tempts them, Jehovah still has His wisdom; as such, He has been engaged in new work ever since He created the world, and none of the steps of this work has ever been repeated. Satan has continuously put plots into motion, humanity has constantly been corrupted by Satan, and Jehovah God has unceasingly carried out His wise work. He has never failed, nor has He ever stopped working, ever since the world was created. After humans were corrupted by Satan, He has kept working amongst them to defeat it, the enemy that was the source of their corruption. This battle has raged since the beginning, and will continue until the world's end. In doing all this work, Jehovah God has not only allowed humans, who have been corrupted by Satan, to receive His great salvation, but also allowed them to see His wisdom, almightiness, and authority. Furthermore, in the end, He will let them see His righteous disposition—punishing the wicked and rewarding the good. He has battled Satan to this very day and has never been defeated. This is because He is a wise God, and He exercises His wisdom based upon Satan's plots. Therefore, God not only makes everything in heaven submit to His authority, but He also has everything upon earth rest below His footstool and, not least, He makes the wicked who invade and harass humanity fall within His chastisement. The results of all this work are brought about because of His wisdom. He had never revealed His wisdom prior to the existence of humanity, for He had no enemies in heaven, upon earth, or anywhere in the entire universe, and

there were no dark forces invading anything among nature. After the archangel betrayed Him, He created humanity upon the earth, and it was because of humanity that He formally began His millennia-long war with Satan, the archangel—a war that grows more heated with every successive stage. His almightiness and wisdom are present in each of these stages. Only then has everything in heaven and upon earth witnessed God's wisdom, almightiness, and, in particular, God's reality. He still carries out His work in this same realistic manner to this day; in addition, as He carries out His work, He also reveals His wisdom and almightiness. He allows you to see the inside truth of each stage of work, to see exactly how to explain God's almightiness, and, moreover, to see a definitive explanation of God's reality.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

290. The Holy Spirit's work is always done spontaneously; He can plan His work at any time, and carry it out at any time. Why do I always say that the work of the Holy Spirit is realistic, and that it is always new, never old, and always fresh to the highest degree? His work had not already been planned when the world was created; that is not at all what happened! Every step of work attains its proper effect for its respective time, and the steps do not interfere with one another. A lot of the time, the plans you might have in mind are simply no match for the Holy Spirit's latest work. His work is not as simple as human reasoning, nor is it as complex as the human imagination—it consists of supplying people at any time and any place in accordance with their current needs. No one is clearer about the essence of humans than He is, and it is precisely for this reason that nothing can suit people's realistic needs as well as His work does. Therefore, from a human perspective, His work seems to have been planned several millennia in

advance. As He works among you now, all the while working and speaking as He watches the states you are in, He has just the right words to say upon encountering each and every sort of state, speaking words that are precisely what people need. Take the first step of His work: the time of chastisement. After that, people exhibited all manner of behavior and acted rebelliously in certain ways; various positive states emerged, as did certain negative states. They reached a point in their negativity and showed the lowest limits to which they would fall. God has conducted His work based on all these things, thus seizing upon them to achieve a much better result from His work. That is, He does sustaining work among people based on whatever their current state is at any given time; He carries out every step of His work according to people's actual states. All of creation is in His hands; how could He not know them? God carries out the next step of work that should be done, anytime and anywhere, in accordance with people's states. By no means was this work planned thousands of years beforehand; that is a human notion! He works as He observes the effects of His work, and His work continuously deepens and develops; each time, after observing the results of His work, He implements the next step of His work. He uses many things to transition gradually and to make His new work visible to people over time. This manner of working can provide for people's needs, for God knows people all too well. This is how He carries out His work from heaven. Likewise, God incarnate does His work in the same way, making arrangements according to actual circumstances and working among humans. None of His work had been arranged before the world was created, nor had it been meticulously planned beforehand. Two thousand years after the world was created, Jehovah saw that humanity had become so corrupt that He used the mouth of the prophet Isaiah to foretell that, after the Age of Law had ended, Jehovah would carry out His work of redeeming

humanity in the Age of Grace. This was Jehovah's plan, of course, but this plan was also made according to the circumstances He was observing at the time; He certainly did not think of it immediately after having created Adam. Isaiah merely voiced a prophecy, but Jehovah had not made advance preparations for this work during the Age of Law; rather, He put it into motion at the beginning of the Age of Grace, when the messenger appeared in Joseph's dream to enlighten him with the message that God would become flesh, and only then did His work of incarnation begin. God had not, as people imagine, prepared for His work of incarnation right after creating the world; it was only decided based on the degree to which humanity had developed and the status of His war against Satan.

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

291. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as do the requirements of man to bear testimony. The more man is capable of truly cooperating with God, the more he glorifies God. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the

past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to obey all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are more profound than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan. Those who cannot closely follow the footsteps of God are incapable of attaining such a life. They will have lowered themselves into darkness, where they will weep and gnash their teeth; they are people who believe in God but do not follow Him, who believe in God but do not obey all of His work. Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the

Holy Spirit. People who slavishly follow letters and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

292. God Himself comes to launch the age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning the age and concluding the age. If Jesus did not bring the work of Jehovah to an end after He came, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, continued the work of Jehovah and, moreover, carried out His own work, a new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by

leaving the temple, beginning a new work and launching a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came, He did not enter the temple, and did not do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, He represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work. From moment to moment, the Spirit of God is doing new work, never clinging to old ways or rules. Nor has His work ever stopped, but is coming to pass with each passing moment. … From the work of Jehovah to

that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

293. When the Lord Jesus came, He used His practical actions to tell the people that God had departed the Age of Law and had begun new work, and that this new work did not require the observation of the Sabbath. God's coming out from the confines of the Sabbath day was just a foretaste of His new work; the real and great work was still to come. When the Lord Jesus began His work, He had already left behind the "shackles" of the Age of Law, and had broken through the regulations and principles of that age. In Him, there was no trace of anything related to the law; He had cast it off entirely and no longer observed it, and He no longer required mankind to observe it. So here you see the Lord Jesus went through the corn fields on the Sabbath, and that the Lord did not rest; He was outside working, and not resting. This action of His was a shock to people's notions and it communicated to them that He no longer lived under the law, and that He had left the confines of the Sabbath and appeared before mankind and in their midst in a new image, with a new way of working. This action of His told people that He had brought with Him new work, work that began with

emerging from being under the law, and departing from the Sabbath. When God carried out His new work, He no longer clung to the past, and He was no longer concerned about the regulations of the Age of Law. Neither was He affected by His work in the previous age, but instead worked on the Sabbath just as He did on every other day, and when His disciples were hungry on the Sabbath, they could pick ears of corn to eat. This was all very normal in God's eyes. For God, it is permissible to have a new beginning for much of the new work He wants to do and the new words He wants to say. When He begins something new, He neither mentions His previous work nor continues to carry it out. Because God has His principles in His work, when He wants to begin new work, it is when He wants to bring mankind into a new stage of His work, and when His work will enter a higher phase. If people continue to act according to the old sayings or regulations or continue to hold fast to them, He will not remember or approve that. This is because He has already brought new work, and has entered a new phase of His work. When He initiates new work, He appears to mankind with a completely new image, from a completely new angle, and in a completely new way so that people can see different aspects of His disposition and what He has and is. This is one of His goals in His new work. God does not cling to old things or walk the well-trodden path; when He works and speaks, He is not as prohibitive as people imagine. In God, all is free and liberated, and there is no prohibition, no constraints—what He brings to mankind is freedom and liberation. He is a living God, a God who genuinely, truly exists. He is not a puppet or a clay figure, and He is totally different from the idols that people enshrine and worship. He is living and vibrant, and what His words and work bring to mankind is all life and light, all freedom and liberation, because He holds the truth, the life, and the way—He is not constrained by anything in any of His work. No

matter what people say and no matter how they see or assess His new work, He will carry out His work without a qualm. He will not worry about anyone's notions or finger-pointing as concerns His work and words, or even their strong opposition and resistance to His new work. No one among all of creation can use human reason, or human imagination, knowledge, or morality to measure or define what God does, to discredit, disrupt or sabotage His work. There is no prohibition in His work and what He does; it will not be constrained by any man, event, or thing, neither will it be disrupted by any hostile forces. As far as His new work is concerned, He is an ever-victorious King, and any hostile forces and all the heresies and fallacies of mankind are trampled under His footstool. No matter which new stage of His work He is carrying out, it will surely be developed and expanded in mankind's midst, and it will surely be carried out unhindered throughout the entire universe until His great work has been completed. This is God's almightiness and wisdom, His authority and power.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

294. God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and He speaks new words every day. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the light and words of God in the present day. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have

emerged notions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, He has reasons for doing so. If God were to always speak from the perspective of the Spirit, would you be able to engage with Him? Thus, sometimes He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not doubt this. He is God, and thus no matter what perspective He speaks from, He will always be God. This is an immutable truth. However He works, He is still God, and His essence will not change! Peter so loved God and was a man after God's own heart, but God did not witness him as the Lord or Christ, for a being's essence is what it is, and it can never change. In His work, God does not abide by rules, but employs different methods to make His work effective and deepen man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, this is in order to temper man's faith in Him. Thus, there should be no doubt in your heart. These are all the steps of God's work, and you must obey them.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

295. God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God,

the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some directly from the perspective of man, and some from a third person perspective. In this, it can be seen that the manner of God's work varies greatly, and it is through words that He allows man to see it. God's work during the last days is both normal and real, and thus the group of people in the last days is subjected to the greatest of all trials. Because of the normality and reality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and reality of God. During the age of Jesus, there were no notions or trials. Because most of the work done by Jesus accorded with man's notions, people followed Him, and they had no notions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to. Today, God speaks to engender faith, love, acceptance of suffering, and obedience in these people. The words spoken by God incarnate of the last days are spoken in accordance with the nature essence of man, the behavior of man, and that which man should enter into today. His words are both real and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that which should be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The

work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal the sick? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could He have completed the work of the crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus did? Only if God does another part of His work during the last days, one that represents part of His

management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

—The Word, Vol. 1. The Appearance and Work of God. Knowing God's Work Today

296. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the power of God. If God only showed signs and wonders, then it would be impossible to make plain the reality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete obedience of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect —He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, dealing, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, then he will be qualified to look upon signs and wonders. When you come to know God and are able to obey God no matter what He does, you will no longer have any notions about Him when you see signs and wonders. At the moment, you are corrupt and incapable of complete obedience to God—do you think you are qualified to see signs and wonders in this state? When God shows signs and wonders, that is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does not show signs and wonders. Showing signs and wonders is laughably simple for Him, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders,

and if the spiritual body of God were to appear to man, would all people not believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained only truly obeyed after undergoing judgment and chastisement, and dealing and pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse letters and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the reality of God. Is such a group not more capable of making plain the power of God? God's work during the last days is real work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is real work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His real work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the last days to expel all the religious notions and supernatural things within man, and make man know the reality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in

other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of reality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

297. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by

the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and defy God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's disobedience not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will go much better. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (2)

298. God has made this group of people the sole focus of His work throughout all the universe. He has sacrificed all His heart's blood for you; He has reclaimed and given to you all the work of the Spirit throughout the

universe. That is why you are the fortunate ones. Moreover, He has shifted His glory from Israel, His chosen people, onto you, and He shall make the purpose of His plan fully manifest through this group. Therefore, you are the ones who will receive the inheritance of God, and even more than this, you are the heirs to God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." You have all heard these words before, yet none of you understood their true meaning. Today, you are profoundly aware of their true significance. These words shall be fulfilled by God during the last days, and they shall be fulfilled in those who have been brutally persecuted by the great red dragon in the land where it lies coiled. The great red dragon persecutes God and is the enemy of God, and so, in this land, those who believe in God are thus subjected to humiliation and oppression, and these words are fulfilled in you, this group of people, as a result. Because it is embarked upon in a land that opposes God, all of God's work faces tremendous obstacles, and accomplishing many of His words takes time; thus, people are refined as a result of God's words, which is also part of suffering. It is tremendously difficult for God to carry out His work in the land of the great red dragon—but it is through this difficulty that God does one stage of His work, making manifest His wisdom and His wondrous deeds, and using this opportunity to make this group of people complete. It is through people's suffering, through their caliber, and through all the satanic dispositions of the people of this filthy land that God does His work of purification and conquest, so that, from this, He may gain glory, and so that He may gain those who will bear witness to His deeds. Such is the entire significance of all the sacrifices that God has made for this group of people. That is, it is through those who oppose Him that God does the work of conquest, and only thus can the great power of God be

made manifest. In other words, only those in the unclean land are worthy of inheriting the glory of God, and only this can highlight the great power of God. That is why it is from the unclean land, and from those who live in the unclean land, that the glory of God is gained. Such is the will of God. Jesus' stage of work was the same: He could only be glorified among those Pharisees who persecuted Him; if not for the persecution of the Pharisees and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could not have gained glory. Where God works in each age, and where He does His work in the flesh, is where He gains glory and where He gains those He intends to gain. This is the plan of God's work, and this is His management.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

299. In God's plan of several thousand years, two parts of work are done in the flesh: First is the work of the crucifixion, for which He is glorified; the other is the work of conquest and perfection in the last days, for which He is glorified. This is the management of God. So do not regard God's work, or God's commission to you, as a simple matter. You are all heirs to God's far more exceeding and eternal weight of glory, and this was specially ordained by God. Of the two parts of His glory, one is manifest in you; the entirety of one part of God's glory has been bestowed upon you, that it may be your inheritance. This is God's exaltation of you, and it is also the plan that He predetermined long ago. Given the greatness of the work God has done in the land where the great red dragon resides, if this work were moved elsewhere, it would have long ago borne great fruit and been readily accepted by man. Moreover, this work would be far too easy to accept for those clergy of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why God is unable to achieve

this stage of the work of gaining glory elsewhere; when the work is supported by the people and recognized by the nations, God's glory cannot take hold. This is precisely the extraordinary significance that this stage of work holds in this land. There is not one person among you who is protected by the law—you are, instead, sanctioned by the law. Even more problematic is that people do not understand you: Be it your relatives, your parents, your friends, or your colleagues, none of them understand you. When you are abandoned by God, it is impossible for you to continue living on earth, but even so, people cannot bear to be away from God, which is the significance of God's conquest of people, and is the glory of God. What you have inherited this day surpasses that of the apostles and prophets throughout the ages and is greater even than that of Moses and Peter. Blessings cannot be obtained in a day or two; they must be earned through great sacrifice. Which is to say, you must possess a love that has undergone refinement, you must possess great faith, and you must have the many truths that God requires you to attain; what is more, you must turn toward justice, without being cowed or evasive, and must have a love for God that is constant unto death. You must have resolve, changes must occur in your life disposition, your corruption must be healed, you must accept all of God's orchestrations without complaint, and you must be obedient even unto death. This is what you ought to attain, this is the final aim of God's work, and it is what God asks of this group of people. Since He gives to you, so He will surely ask of you in return, and will surely make fitting demands of you. Therefore, there is reason to all the work God does, which shows why, time and time again, God does work that sets high standards and strict requirements. It is because of this that you should be filled with faith in God. In short, all the work of God is done for your sake, so that you may become worthy of receiving His inheritance. This is not so much for

the sake of God's own glory but for the sake of your salvation and for perfecting this group of people who have been so profoundly afflicted in the unclean land. You should understand the will of God. And so, I exhort the many ignorant people who are without any insight or sense: Do not test God, and resist no more. God has already undergone suffering never endured by any man, and long ago endured even greater humiliation in man's stead. What else can you not let go of? What could be more important than the will of God? What could be higher than God's love? It is hard enough for God to carry out His work in this unclean land; if, on top of this, man knowingly and willfully transgresses, the work of God will have to be prolonged. In short, this is in no one's best interest, it does not benefit anyone. God is not bound by time; His work and His glory come first. Therefore, He will pay any price for His work, no matter how long it takes. This is the disposition of God: He will not rest until His work is done. His work will only end when He gains the second part of His glory. If, in all the universe, God does not finish the second part of His glorification, His day will never come, His hand will never leave His chosen people, His glory will never descend upon Israel, and His plan will never be concluded. You should be able to see the will of God, and should see that the work of God is not as simple as the creation of the heavens and earth and all things. That is because the work of today is the transformation of those who have been corrupted, who are numb to the utmost degree, it is to purify those who were created but processed by Satan. It is not the creation of Adam or Eve, still less is it the creation of the light, or the creation of every plant and animal. God makes pure the things that have been corrupted by Satan and then gains them anew; they become things that belong to Him, and they become His glory. This is not as man imagines, it is not as simple as the creation of the heavens and the earth and everything in them, or the work of

cursing Satan to the bottomless pit; rather, it is the work of transforming man, turning things that are negative, and do not belong to Him, into things that are positive, and do belong to Him. This is the truth behind this stage of God's work. You must understand this, and avoid oversimplifying matters. The work of God is unlike any ordinary work. Its wonderfulness and wisdom are beyond the mind of man. God does not create all things during this stage of work, but nor does He destroy them. Instead, He transforms all the things He created, and purifies all the things that have been defiled by Satan. And thus does God embark upon a great enterprise, which is the entire significance of the work of God.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

300. God uses His management of humans to defeat Satan. By corrupting people, Satan brings their fate to a close and disrupts God's work. On the other hand, God's work is the salvation of humanity. Which step of the work God does is not meant to save humanity? Which step is not meant to cleanse people, and to make them behave righteously and live out the image of ones who can be loved? Satan, however, does not do this. It corrupts humanity; it continuously carries out its work of corrupting humanity throughout the universe. Of course, God also does His own work, paying no attention to Satan. No matter how much authority Satan has, that authority was still given to it by God; God simply did not actually give it all His authority, and so no matter what Satan does, it can never surpass God and will always be within God's grasp. God did not reveal any of His acts while in heaven. He merely gave Satan a small portion of authority and allowed it to exercise control over the other angels. Therefore, no matter what Satan does, it cannot surpass God's authority, because the authority that God originally granted it is limited. As God works, Satan disrupts. In

the last days, its disruptions will be finished; likewise, God's work will also be finished, and the kind of humans God wishes to complete will be completed. God directs people positively; His life is living water, immeasurable and boundless. Satan has corrupted man to a certain degree; in the end, the living water of life will complete man, and it will be impossible for Satan to interfere and carry out its work. Thus, God will be able to gain these people completely. Even now, Satan still refuses to accept this; it continuously pits itself against God, but He pays it no attention. God has said, "I will be victorious over all of Satan's dark forces and over all dark influences." This is the work that must now be done in the flesh, and it is also what makes becoming flesh significant: that is, to complete the stage of work of defeating Satan in the last days, and to wipe out all things that belong to Satan. God's victory over Satan is inevitable! Actually, Satan already failed long ago. When the gospel began to spread throughout the land of the great red dragon—that is, when God incarnate began His work and this work was set in motion—Satan was utterly defeated, for the very purpose of the incarnation was to vanquish Satan. As soon as Satan saw that God had once again become flesh and begun to carry out His work, which no force could stop, it therefore became dumbfounded at the sight of this work, and did not dare to do any further mischief. At first Satan thought that it, too, was endowed with plenty of wisdom, and it interrupted and harassed God's work; however, it did not expect that God would once again become flesh, or that in His work, God would use Satan's rebelliousness to serve as a revelation and judgment for humanity, thereby conquering humans and defeating Satan. God is wiser than Satan, and His work far exceeds it. Therefore, as I have previously stated, "The work that I do is carried out in response to Satan's ruses; in the end, I will reveal My almightiness and Satan's powerlessness." God will do His work in the

forefront, while Satan will trail behind, until, in the end, it is finally destroyed—it will not even know what hit it! It will only realize the truth once it has already been smashed and crushed, and by then, it will already have been incinerated in the lake of fire. Will it not be completely convinced then? For Satan will then have no more schemes to employ!

—The Word, Vol. 1. The Appearance and Work of God. You Should Know How the Whole of Humanity Has Developed to the Present Day

301. In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the "threshing floor" I am about to clear; it is what I yearn for and it is also My plan. For many wicked ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the wicked remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My will is revealed, no one is aware of what I am about to do. Taking this opportunity, I drive away those wicked ones, and they are forced to leave My presence. This is what I do to the wicked, but there will still be a day for them to do service for Me. The desire of men for blessings is much too strong; therefore I turn My body around and show My glorious countenance to the Gentiles, so that men may all live in a world of their own and judge themselves, while I go on saying the words that I should say, and supplying men with what they

need. When men come to their senses, I will have long since spread My work. I shall then express My will to men, and begin the second part of My work upon men, letting all men follow Me closely so as to coordinate with My work, and letting men do everything in their ability to carry out with Me the work that I must do.

—The Word, Vol. 1. The Appearance and Work of God. The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

302. In My plan, Satan has, all along, been stalking behind each step and, as the foil of My wisdom, has always been trying to find ways and means to disrupt My original plan. Yet could I succumb to its deceitful schemes? Everything in heaven and on earth serves Me; could the deceitful schemes of Satan be any different? This is precisely where My wisdom intersects; it is precisely that which is wondrous about My deeds, and it is the principle of operation for My entire management plan. During the era of the building of the kingdom, still I do not avoid the deceitful schemes of Satan, but continue to do the work I must. Among the universe and all things, I have chosen the deeds of Satan as My foil. Is this not a manifestation of My wisdom? Is this not precisely that which is wondrous about My work? On the occasion of entry into the Age of Kingdom, all things in heaven and on earth are utterly transformed, and they celebrate and rejoice. Are you any different? In whose heart is there not the sweetness of honey? Who is not bursting for joy? Who does not dance with delight? Who does not speak words of praise?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 8

303. When the people have all been made complete and all the nations of the earth become Christ's kingdom, then it will be the time when the seven thunders peal. The current day is a stride toward that stage; the charge

has been unleashed toward that day. This is God's plan, and in the near future it will be realized. However, God has already accomplished everything that He has uttered. Thus, it is clear that the nations of earth are but castles in the sand, trembling as high tide nears: The last day is imminent, and the great red dragon will topple beneath God's word. To ensure that His plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war against the enemy. Wherever the incarnation appears is a place from which the enemy is exterminated. China will be the first to be annihilated; it will be laid to waste by the hand of God. God will give absolutely no quarter there. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of the people; this is obvious and visible to anyone. The maturation of the people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "compete."

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 10

304. I reign in the kingdom, and, moreover, I reign throughout the entire universe; I am both the King of the kingdom and the Head of the universe. From this time onward, I will assemble all those who are not the chosen ones and will begin My work among the Gentiles, and I will announce My administrative decrees to the whole universe, so that I may successfully embark upon the next step of My work. I will use chastisement to spread My work among the Gentiles, which is to say, I will use force against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones. When My people rule and wield power on earth, that will also be the day that all people on earth have been conquered, and, moreover, it will be the time when I rest—and

only then will I appear to all those who have been conquered. I appear to the holy kingdom, and hide Myself from the land of filth. All who have been conquered and become obedient before Me are able to see My face with their own eyes, and able to hear My voice with their own ears. This is the blessing of those who are born during the last days, this is the blessing predestined by Me, and this is unalterable by any man. Today, I work in this way for the sake of the work of the future. All of My work is interrelated, in all of it, there is a call and response: Never has any step halted suddenly, and never has any step been carried out independently of any other. Is this not so? Is the work of the past not the foundation of the work of today? Are the words of the past not the precursor to the words today? Are the steps of the past not the origin of the steps of today? When I formally open the scroll, that is when people throughout the universe are chastised, when people all over the world are subjected to trials, and it is the climax of My work; all people live in a land without light, and all people live amid the threats posed by their environment. In other words, it is the life that man has never experienced from the time of creation until the present day, and no one throughout the ages has ever "enjoyed" this kind of life, and so I say that I have done work that has never been done before. This is the true state of affairs, and this is the inner meaning. Because My day draws near to all mankind, because it does not appear distant but is right before man's eyes, who could not be fearful as a result? And who could not be delighted in this? The filthy city of Babylon has finally come to its end; man has met with a brand-new world again, and heaven and earth have been changed and renewed.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 29

305. When Sinim is realized on earth—when the kingdom is realized—there will be no more war on earth; never again will there be famines, plagues, and earthquakes; people will stop producing weapons; all will live in peace and stability; and there will be normal dealings between people, and normal dealings between countries. Yet the present bears no comparison to this. All beneath the heavens is in chaos, and coups gradually begin to arise in each country. In the wake of God's utterances, people are gradually changing, and, internally, every country is slowly being torn apart. The steady foundations of Babylon begin to shake, like a castle on the sand, and, as God's will shifts, tremendous changes occur unnoticed in the world, and all manner of signs appear at any time, showing people that the last day of the world has arrived! This is God's plan; these are the steps by which He works, and each country will surely be torn to pieces. Old Sodom will be annihilated a second time, and thus God says, "The world is falling! Babylon is in paralysis!" No one but God Himself is capable of understanding this completely; there is, after all, a limit to people's awareness. For example, the ministers of internal affairs might know that the present circumstances are unstable and chaotic, but they are incapable of addressing them. They can only ride the current, hoping in their hearts for the day when they can hold their heads high, for the day to come when the sun rises once again in the east, shining across the land and reversing this miserable state of affairs. Little do they know, however, that when the sun rises a second time, its rise is not meant to restore the old order—it is a resurgence, a thorough change. Such is God's plan for the whole universe. He shall bring about a new world, but, above all, He will first renew man.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapters 22 and 23

306. It can be said that all of today's utterances prophesy future matters; these utterances are how God makes arrangements for the next step of His work. God has almost finished His work in the people of the church, and afterward He shall appear before all people with rage. As God says, "I shall make the people on earth acknowledge My doings, and My deeds shall be proven before the 'judgment seat,' so that they may be acknowledged among people across the earth, who all shall yield." Did you see anything in these words? In this is the summary of the next part of God's work. First, God shall make all the guard dogs who wield political power sincerely convinced and He shall make them step back from the stage of history of their own accord, never again to fight for status, and never again to engage in schemes and intrigue. This work must be carried out through God, by raising up various disasters on earth. But it is not at all the case that God will appear. At this time, the nation of the great red dragon shall still be a land of filth, and therefore God will not appear, but will merely emerge through chastisement. Such is the righteous disposition of God, from which none can escape. During this time, all who inhabit the nation of the great red dragon will suffer calamity, which naturally also includes the kingdom on earth (the church). This is the very time when the facts come forth, and so it is experienced by all people, and none can escape. This has been predestined by God. It is precisely because of this step of work that God says, "Now is the time to carry out grand plans." Because, in the future, there will be no church on earth, and due to the advent of catastrophe, people will only be capable of thinking about what is in front of them, and will neglect everything else, and it will be difficult for them to enjoy God amidst catastrophe. Thus, people are asked to love God with all their heart during this wonderful time, so that they do not miss the chance. When this fact passes, God will have utterly defeated the great red dragon, and thus

the work of testimony of the people of God will have come to an end; afterward, God will commence the next step of work, laying waste to the country of the great red dragon, and ultimately nailing people throughout the universe upside down on the cross, after which He shall annihilate all mankind—these are the future steps of God's work.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 42

307. All people need to understand the aims of My work on earth, that is, what I ultimately wish to gain, and what level I must achieve in this work before it can be complete. If, after walking with Me to this day, people do not understand what My work is all about, then have they not walked with Me in vain? If people follow Me, they should know My will. I have been working on earth for thousands of years, and to this day, I continue to carry out My work thus. Although My work contains many projects, its purpose remains unchanged; though I am filled with judgment and chastisement toward man, for example, what I do is still for the sake of saving him, and for the sake of better spreading My gospel and further expanding My work among all the Gentile nations once man has been made complete. So today, at a time when many people have long since sunk deep into dismay, I still continue with My work, I continue the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say, and he has no desire to concern himself with My work, I am still carrying out My duty, for the purpose of My work remains unchanged, and My original plan will not be broken. The function of My judgment is to enable man to better obey Me, and the function of My chastisement is to allow man to more effectively be changed. Though what I do is for the sake of My management, I have never done anything that was without benefit to man, for I wish to make all the nations beyond Israel as obedient as the Israelites,

to make them into real human beings, that I might have a foothold in the lands outside Israel. This is My management; it is the work I am accomplishing among the Gentile nations. Even now, many people still do not understand My management, because they have no interest in such things, and care only for their own futures and destinations. No matter what I say, they remain indifferent to the work that I do, instead focusing exclusively on their destinations of tomorrow. If things go on in this way, how can My work expand? How can My gospel be spread throughout the world? Know that when My work spreads, I will scatter you, and smite you just as Jehovah smote each of the tribes of Israel. All this will be done so that My gospel may spread across the earth, so that it may reach the Gentile nations, so that My name may be magnified by adults and children alike, and My holy name exalted in the mouths of people from all tribes and nations. It is so that, in this final era, My name may be magnified among the Gentile nations, so that My deeds may be seen by the Gentiles and they will call Me the Almighty on account of My deeds, and so that My words may soon come to pass. I will make all people know that I am not only the God of the Israelites, but also the God of all the nations of the Gentiles, even those that I have cursed. I will let all people see that I am the God of all creation. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

308. Have you seen what work God will accomplish in this group of people? God once said, even in the Millennial Kingdom people must still follow His utterances onward, and in the future God’s utterances will yet directly guide man’s life in the good land of Canaan. When Moses was in the wilderness, God instructed and spoke to him directly. From heaven God

sent food, water and manna for the people to enjoy, and today it is still thus: God has personally sent down things to eat and drink for people to enjoy, and He has personally sent curses to chastise people. And so, every step of His work is personally carried out by God. Today, people seek the occurrence of facts, they seek signs and wonders, and it is possible that all such people will be cast away, for the work of God is becoming increasingly practical. No one knows that God has descended from heaven, they are also unaware that God has sent down food and tonics from heaven —yet God actually exists, and the rousing scenes of the Millennial Kingdom that people imagine are also the personal utterances of God. This is fact, and only this is called reigning with God on earth. Reigning with God on earth refers to the flesh. That which is not of the flesh does not exist on earth, and thus all those who focus on going to the third heaven do so in vain. One day, when the entire universe returns to God, the center of His work throughout the cosmos will follow His utterances; elsewhere, some people will use the telephone, some will take a plane, some will take a boat across the sea, and some will use lasers to receive the utterances of God. Everyone will be adoring, and yearnful, they will all come close to God, and congregate toward God, and will all worship God—and all of this will be the deeds of God. Remember this! God will certainly never start again elsewhere. God will accomplish this fact: He will make all people throughout the universe come before Him and worship the God on earth, and His work in other places will cease, and people will be forced to seek the true way. It will be like Joseph: Everyone came to him for food, and bowed down to him, for he had things to eat. In order to avoid famine, people will be forced to seek the true way. The entire religious community will suffer severe famine, and only the God of today is the wellspring of living water, possessed of the ever-flowing wellspring provided for the

enjoyment of man, and people will come and depend on Him. That will be the time when the deeds of God are revealed and God is glorified; all people throughout the universe will worship this unremarkable "human being." Will this not be the day of God's glory? One day, old pastors will send telegrams seeking the water from the wellspring of living water. They will be elderly, yet still they will come to worship this person, whom they despised. They will acknowledge Him with their mouths and will trust Him with their hearts—is this not a sign and a wonder? When the whole kingdom rejoices will be the day of God's glory, and whoever comes to you and receives God's good news will be blessed by God, and the countries and people who do so will be blessed and cared for by God. The future direction will be thus: Those who gain the utterances from God's mouth will have a path to walk on earth, and be they businessmen or scientists, or educators or industrialists, those who are without God's words will have a hard time taking even a single step, and will be forced to seek the true way. This is what is meant by, "With the truth you will walk the entire world; without the truth, you will get nowhere." The facts are thus: God will use the Way (which means all of His words) to command the whole universe and govern and conquer mankind. People are always hoping for a great shift in the means by which God works. To speak plainly, it is through words that God controls people, and you must do what He says whether you wish to or not; this is an objective fact, and must be obeyed by all, and so, too, is it inexorable, and known to all.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

309. God's words will spread among countless homes, they will become known to all, and only then will His work spread throughout the universe. Which is to say, if God's work is to spread throughout the entire universe, then His words must be spread. On the day of God's glory, God's

words will show their power and authority. Every one of His words from time immemorial until today will be accomplished and will come to pass. In this way, glory will be to God on earth—which is to say, His words will reign on earth. All who are wicked will be chastised by the words spoken from the mouth of God, all who are righteous will be blessed by the words spoken from His mouth, and all will be established and made complete by the words spoken from His mouth. Nor will He manifest any signs or wonders; all will be accomplished by His words, and His words will produce facts. Everyone on earth will celebrate God's words, whether they be adults or children, male, female, old or young, all people will submit beneath the words of God. God's words appear in the flesh, allowing people to see them on earth, vivid and lifelike. This is what it means for the Word to become flesh. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament, when God's voice issued directly from the sky). After that, all of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before man's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the will of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people become aware; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in

God's incarnate flesh, causing all to believe in it with total conviction. Even the most venerable experts and religious pastors cannot speak these words. They must all submit beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become flesh, and only this is the appearance of the Word in the flesh. Perhaps, to humans, it appears as if God has not done much work—but God has but to utter His words, and they will be thoroughly convinced and awed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-established plan: accomplishing the fact of the Word's arrival on earth. Actually, there is no need for Me to explain—the arrival of the Millennial Kingdom on earth is the arrival of God's words on earth. New Jerusalem's descent from heaven is the arrival of God's words to live among man, to accompany man's every action and all his innermost thoughts. This is also a fact that God will accomplish; this is the beauty of the Millennial Kingdom. This is the plan set by God: His words will appear on earth for a thousand years, and they will manifest all of His deeds, and complete all of His work on earth, after which this stage of mankind shall come to an end.

—The Word, Vol. 1. The Appearance and Work of God. The Millennial Kingdom Has Arrived

IX. Words on Revealing the Difference Between the Work of God and the Work of Man

310. The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era, which means that God's own work represents every dynamic and trend of the work of the Holy Spirit, whereas the work of the apostles comes after God's own work and follows from it, and it does not lead the era, nor does it represent trends of the Holy Spirit's work in a whole era. They only do the work man ought to do, which has nothing at all to do with the management work. The work God does Himself is a project within the management work. Man's work is only the duty that people who are used fulfill, and it is unrelated to the management work. Despite the fact that they are both the work of the Holy Spirit, due to differences in identities and representations of the work, there are clear and essential differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit varies on objects with different identities. These are the principles and scope of the work of the Holy Spirit.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

311. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He

should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

312. The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake. No matter what, you should never mix up right and wrong, or make high out to be low, or mistake the profound for the shallow; no matter what, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should inquire into problems from the correct standpoint, and accept God's new work and His new words from the perspective of His created being; otherwise, they will be eliminated by God.

—The Word, Vol. 1. The Appearance and Work of God. Preface

313. The work carried out by the one who is used by God is in order to cooperate with the work of Christ or the Holy Spirit. This man is raised up among man by God, he is there to lead all of God's chosen ones, and he is also raised up by God in order to do the work of human cooperation. With someone such as this, who is able to do the work of human cooperation, more of God's requirements toward man and the work that the Holy Spirit must do among man can be achieved through him. Another way of putting it is like this: God's aim in using this man is so that all those who follow God can better understand God's will, and can attain more of God's requirements. Because people are incapable of directly understanding God's words or God's will, God has raised someone up who is used to carry out such work. This person who is used by God can also be described as a medium through which God guides people, as the "translator" who communicates between God and man. Thus, such a man is unlike any of those who work in God's household or who are His apostles. Like them, he can be said to be someone who serves God, yet in the essence of his work and the background of his use by God he differs greatly from the other workers and apostles. In terms of the essence of his work and the background of his use, the man who is used by God is raised up by Him, he is prepared by God for God's work, and he cooperates in the work of God Himself. No person could ever do his work in his stead—this is human cooperation that is indispensable alongside the divine work. The work carried out by other workers or apostles, meanwhile, is but the conveyance and implementation of the many aspects of the arrangements for the churches during each period, or else the work of some simple provision of life in order to maintain the church life. These workers and apostles are not appointed by God, much less can they be called those who are used by the Holy Spirit. They are selected from among the churches and, after they

have been trained and cultivated for a period of time, those who are fit are kept on, while those who are unfit are sent back to where they came from. Because these people are selected from among the churches, some show their true colors after becoming leaders, and some even do many bad things and end up being eliminated. The man who is used by God, on the other hand, is someone who has been prepared by God, and who possesses a certain caliber, and has humanity. He has been prepared and made perfect in advance by the Holy Spirit, and is completely led by the Holy Spirit, and, particularly when it comes to his work, he is directed and commanded by the Holy Spirit—as a result of this there is no deviation on the path of leading God's chosen ones, for God surely takes responsibility for His own work, and God does His own work at all times.

—The Word, Vol. 1. The Appearance and Work of God. Concerning God's Use of Man

314. If, when He came to the flesh, God only did the work of divinity, and there were no people after His heart to work in concert with Him, then man would be incapable of understanding God's will or engaging with God. God must use normal people who are after His heart to complete this work, to watch over and shepherd the churches, so that the level that man's cognitive processes, his brain, are capable of imagining can be achieved. In other words, God uses a small number of people who are after His heart to "translate" the work that He does within His divinity, so that it can be opened up—to transform divine language into human language, so that people can comprehend and understand it. If God did not do so, no one would understand God's divine language, because the people after God's heart are, after all, a small minority, and man's ability to comprehend is weak. That is why God chooses this method only when working in the incarnate flesh. If there were only divine work, there would be no way for man to know or engage with God, because man does not understand God's

language. Man is able to understand this language only through the agency of the people after God's heart, who clarify His words. However, if there were only such people working within humanity, that could only maintain man's normal life; it could not transform man's disposition. God's work could not have a new starting point; there would only be the same old songs, the same old platitudes. Only through the agency of the incarnate God, who says all that needs to be said and does all that needs to be done during the period of His incarnation, after which people work and experience according to His words, only thus will their life disposition be able to change, and only thus will they be able to flow with the times. He who works within divinity represents God, while those who work within humanity are people used by God. Which is to say, the incarnate God is essentially different from the people used by God. The incarnate God is able to do the work of divinity, whereas the people used by God are not. At the beginning of each age, God's Spirit speaks personally and launches the new era to bring man into a new beginning. When He has finished speaking, this signifies that God's work within His divinity is done. Thereafter, people all follow the lead of those used by God to enter into their life experience. By the same token, this is also the stage in which God brings man into the new age and gives people a new starting point—at which time God's work in the flesh concludes.

—The Word, Vol. 1. The Appearance and Work of God. The Essential Difference Between the Incarnate God and the People Used by God

315. Even a man who is used by the Holy Spirit cannot represent God Himself. This is not only to say that such a man cannot represent God, but also that the work he does cannot directly represent God. In other words, human experience cannot be placed directly within the management of God, and it cannot represent the management of God. The work that God Himself

does is entirely the work He intends to do in His own management plan and it pertains to the great management. The work done by man consists of supplying their individual experience. It consists of finding out a new path of experience beyond that trodden by those who have gone before, and of guiding their brothers and sisters while under the guidance of the Holy Spirit. What these people supply is their individual experience or the spiritual writings of spiritual people. Although these people are used by the Holy Spirit, the work they do is unrelated to the great work of management in the six-thousand-year plan. They are merely those who have been raised up by the Holy Spirit in different periods to lead the people in the stream of the Holy Spirit, until the functions they can perform are at an end or until their lives come to an end. The work they do is only to prepare an appropriate path for God Himself or to continue a certain aspect of the management of God Himself on earth. In themselves, these people are unable to do the greater work of His management, nor can they open up new ways out, even less can any of them bring to a conclusion all of God's work from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age is not something that can be done by man in God's place. It cannot be done by any other than God Himself. All the work done by man consists of performing his duty as a created being and is done when he is moved or enlightened by the Holy Spirit. The guidance that these people provide consists entirely of showing man the path of practice in daily life and how he should act in harmony with the will of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or

old, the work was premised upon the principle of remaining within the Bible. Whether it was to restore the local church or build the local church, their work had to do with establishing churches. The work they did carried on the work that Jesus and His apostles had left unfinished or had not further developed in the Age of Grace. What they did in their work was to restore what Jesus had in His early work asked of the generations coming after Him, such as keeping their heads covered, receiving baptism, breaking bread, or drinking wine. It could be said that their work was to keep to the Bible and to seek paths within the Bible. They made no new advances of any kind. … since the work of the people used by the Holy Spirit is unlike the work done by God Himself, their identities and the subjects on behalf of whom they act are likewise different. This is because the work the Holy Spirit intends to do is different, and on this account those who alike do work are accorded different identities and statuses. The people used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but what they do cannot express the disposition and the will of God in the new age. They work only to do away with the work of the former age, and not in order to do new work for the purpose of directly representing the disposition of God Himself. Thus, no matter how many outdated practices they abolish or how many new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare the abolishment of the practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends to do; that is, He directly expresses the work that He has brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work differ from those in ages past.

However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is an extension of knowledge and systematization of practice founded on the work of others. That is to say, the essence of the work done by man is to follow an established order and to "walk old paths in new shoes." This means that even the path walked by the people used by the Holy Spirit is built upon that launched by God Himself. So, when all is said and done, man is still man, and God is still God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

316. During the Age of Grace, Jesus uttered some words and carried out one stage of work. There was a context to all of them, and they were all appropriate for the states of the people of that time; Jesus spoke and worked as befitted the context at the time. He also spoke some prophecies. He prophesied that the Spirit of truth would come during the last days and would carry out a stage of work. Which is to say, He understood nothing beyond the work He Himself was to do during that age; the work brought by God incarnate is, in other words, limited. Thus, He only does the work of the age He is in and does not do other work that has no connection to Him. At that time, Jesus did not work according to feelings or visions, but as befitted the time and context. No one led or guided Him. The entirety of His work was His own being—it was the work that ought to be carried out by the incarnate Spirit of God, which was all of the work ushered in by the incarnation. Jesus worked only according to what He Himself saw and heard. In other words, the Spirit worked directly; there was no need for messengers to appear to Him and give Him dreams, nor for any great light to shine upon Him and allow Him to see. He worked freely and without

restraint, which was because His work was not based on feelings. In other words, when He worked, He did not grope and guess, but accomplished things with ease, working and speaking according to His own ideas and what He saw with His own eyes, providing immediate sustenance to each of the disciples who followed Him. This is the difference between the work of God and the work of people: When people work, they seek and grope about, always imitating and deliberating based on the foundation laid by others to achieve deeper entry. God's work is the provision of what He is, and He does the work that He Himself ought to do. He does not provide sustenance to the church using knowledge from the work of any man. Instead, He does the present work based on people's states.

—The Word, Vol. 1. The Appearance and Work of God. Practice (5)

317. The work of man signifies his experience and his humanity. What man provides and the work he does represent him. Man's insight, man's reasoning, man's logic, and his rich imagination are all included in his work. Man's experience is particularly able to signify his work, and a person's experiences become the components of his work. Man's work can express his experience. When some people experience negatively, most of the language of their fellowship will consist of negative elements. If their experience for a period of time is positive and they are especially possessed of a path in the positive aspect, their fellowship is very encouraging, and people can obtain positive provisions from them. If a worker becomes negative for a period of time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously become depressed after his fellowship. The state of followers changes depending on that of the leader. Whatever a worker is like inside, that is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to people's experience and does not

force them, but makes demands of people according to the normal course of their experience. This is to say that man's fellowship differs from the word of God. What people fellowship conveys their individual insights and experience, expressing their insights and experience on the basis of God's work. Their responsibility is to find out, after God works or speaks, what of it they ought to practice or enter into, and then to deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some human thoughts. However the Holy Spirit works, whether on man or in God incarnate, the workers always express what they are. Though it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work does not come from nothing, but is always done in accord with actual circumstances and real conditions. Only in this way can man's disposition be transformed and his old notions and old thoughts be changed. What man expresses is what he sees, experiences, and can imagine, and it is attainable by man's thinking, even if it is doctrine or notions. Man's work cannot exceed the scope of man's experience, nor what man sees, nor what man can imagine or conceive, regardless of the size of that work. All God expresses is what He Himself is, and this is unattainable by man—that is, beyond the reach of man's thinking. He expresses His work of leading all mankind, and this is unrelated to the details of human experience, but is concerned instead with His own management. What man expresses is his experience, while what God expresses is His being, which is His inherent disposition, beyond the reach of man. Man's experience is his insight and knowledge acquired on the basis of God's expression of His being. Such insight and knowledge are called man's being, and the basis of their expression is man's inherent disposition and caliber—this is why they are also called man's being. Man

is able to fellowship what he experiences and sees. No one can fellowship that which they have not experienced, have not seen, or their thinking cannot reach, those being things they do not have inside of them. If what man expresses is not from his experience, it is then his imagination or doctrine. Simply put, there is no reality in his words. Were you never to come into contact with the things of society, you would not be able to fellowship clearly the complex relationships of society. If you had no family, were others to talk about family issues, you would not understand most of what they said. So, what man fellowships and the work he does represent his inner being.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

318. My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see; it is also not something that man can touch, but is what I am. Some people acknowledge only that what I fellowship is what I have experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work for six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I be unable to discuss that? When it comes to man's nature, I have seen clearly; I observed it long ago. How would I be unable to talk clearly about it? Since I have seen the substance of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of course, I am also qualified to assess the work I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am qualified to express it and to do the work I ought to do. What people say is what they have experienced. It is what they have seen, what their minds can

reach, and what their senses can detect. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and they express the work that has been done by the Spirit, which the flesh has not experienced or seen, yet He still expresses His being, for the essence of the flesh is the Spirit, and He expresses the work of the Spirit. It is work already done by the Spirit, though it is beyond the reach of the flesh. After incarnation, through the expression of the flesh, He enables people to know God's being and allows people to see God's disposition and the work that He has done. The work of man gives people greater clarity about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and new eras for mankind, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of mankind.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

319. All the work of the Holy Spirit is performed to benefit people. It is all about edifying people; there is no work that does not benefit people. No matter whether the truth is deep or shallow, and no matter the caliber of those who accept the truth, whatever the Holy Spirit does, it benefits people. But the work of the Holy Spirit cannot be done directly; it must be expressed through the people who cooperate with Him. Only thus can the results of the work of the Holy Spirit be obtained. Of course, when the Holy Spirit works directly, it is not adulterated at all; but when the Holy Spirit works through man, it becomes very tainted and is not the original work of the Holy Spirit. This being so, the truth changes to differing degrees. Followers do not receive the original intention of the Holy Spirit but a combination of the work of the Holy Spirit and the experience and

knowledge of man. The part of what followers receive that is the work of the Holy Spirit is correct, whereas the experience and the knowledge of man they receive vary because the workers are different. Workers with the enlightenment and guidance of the Holy Spirit will go on to have experiences based on this enlightenment and guidance. Within these experiences are combined man's mind and experience, as well as the being of humanity, and afterward, they gain the knowledge or insight they should have. This is man's way of practice after experiencing the truth. This way of practice is not always the same, because people experience differently and the things people experience are different. In this way, the same enlightenment of the Holy Spirit results in different knowledge and practice, because those who receive the enlightenment are different. Some people make minor mistakes during practice while some make major mistakes, and some make nothing but mistakes. This is because people differ in their ability to understand and also because their inherent calibers differ. Some people have one sort of understanding after hearing a message, and some people have another after hearing a truth. Some people deviate slightly, while some do not understand the real meaning of the truth at all. Therefore, one's understanding dictates how one will lead others; this is exactly true, because one's work is simply an expression of one's being. People led by those who have a correct understanding of the truth will also have a correct understanding of the truth. Even if there are people with errors in their understanding, there are very few of them, and not everyone will have errors. If one has errors in his understanding of the truth, those who follow him will undoubtedly also be erroneous, and these people will be erroneous in every sense of the word. The degree to which followers understand the truth largely depends on the workers. Of course, the truth from God is correct and without error, and it is absolutely certain. The

workers, however, are not completely correct and cannot be said to be completely reliable. If workers have a very practical way to put the truth into practice, then followers will also have a way to practice. If workers do not have a way to practice the truth but have only doctrine, then followers will have no reality. The caliber and nature of followers are determined by birth and are not associated with workers, but the extent to which followers understand the truth and know God depends on the workers (this is only so for some people). Whatever a worker is like, so will the followers he leads be. What a worker expresses is his own being, without reservation. The demands he makes of those who follow him are what he himself is willing or able to achieve. Most workers use what they do themselves as a basis to make demands of their followers, despite there being much their followers cannot achieve at all—and that which one cannot achieve becomes an obstacle to one's entry.

There is far less deviation in the work of those who have undergone pruning, being dealt with, judgment and chastisement, and the expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. The work of unperfected people expresses too much of their own naturalness, which poses a major obstacle to the work of the Holy Spirit. However good a person's caliber, they must also undergo pruning, being dealt with, and judgment before they can do the work of God's commission. If they have not undergone such judgment, their work, no matter how well done, cannot accord with the principles of the truth and is always a product of their own naturalness and human goodness. The work of those who have undergone pruning, being dealt with, and judgment is much more accurate than the work of those who have not been pruned, dealt with, and judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with

much human intelligence and innate talent. This is not man's accurate expression of God's work. Those who follow such people are brought before them by their innate caliber. Because they express too much of the insight and experience of man, which are almost disconnected from God's original intention and deviate too far from it, the work of this type of person cannot bring people before God, but brings them rather before man. So, those who have not undergone judgment and chastisement are unqualified to carry out the work of God's commission. … If a man has not been perfected and his corrupt disposition has not been pruned and dealt with, there will be a wide gap between what he expresses and the truth; what he expresses will be mixed with vague things, such as his imagination and one-sided experience. Moreover, regardless of how he works, people feel there is no overall goal and no truth suitable for the entry of all people. Most of what is demanded of people is beyond their ability, as if they were ducks being made to sit on perches. This is the work of human will. Man's corrupt disposition, his thoughts, and his notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to understand the truth directly. Add to that man's corrupt disposition—when this kind of natural person works, does it not cause interruptions? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt dispositions, so that the vague and unreal things in his work gradually diminish, the human adulterations become fewer, and his work and service come ever closer to the standards required by God. Thus, his work has entered truth reality and it has also become realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and reasonable logic, and he has had long experience handling affairs. If these aspects of man do not undergo pruning and correction, they are all obstacles

to work. Therefore, man's work cannot achieve the greatest degree of accuracy, especially the work of unperfected people.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

320. The work of man stays within a range and is limited. One person can only do work of a certain phase and cannot do the work of the entire era —otherwise, he would lead people into the midst of rules. The work of man can only apply to a particular time or phase. This is because man's experience has its scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path man treads is completely the will of the Holy Spirit, because man can only be enlightened by the Holy Spirit, and cannot be completely filled with the Holy Spirit. The things man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those who can live out truth reality experience within this range. When they experience the truth, it is always an experience of normal human life enlightened by the Holy Spirit; it is not a way of experiencing that deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human lives. Moreover, this truth varies from person to person, and its depth is related to the state of the person. One can only say that the path they walk is the normal human life of someone pursuing the truth, and it may be called the path walked by a normal person enlightened by the Holy Spirit. One cannot say that the path they walk is the path the Holy Spirit takes. In normal human experience, because people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments people experience and the ranges of their experience are not the same, and because of the admixture of their mind and thoughts, their experience is mixed to different

degrees. Each person understands a truth according to their different, individual conditions. Their understanding of the real meaning of the truth is not complete and is only one or several aspects of it. The scope of the truth man experiences differs from person to person in line with each person's conditions. In this way, the knowledge of the same truth, as expressed by different people, is not the same. This is to say, man's experience always has limitations and cannot completely represent the will of the Holy Spirit, nor can the work of man be perceived as the work of God, even if what is expressed by man corresponds very closely to God's will, and even if the experience of man is very close to the perfecting work that the Holy Spirit performs. Man can only be God's servant, doing the work that God entrusts to him. Man can only express knowledge enlightened by the Holy Spirit and truths obtained from his personal experiences. Man is unqualified and does not meet the conditions to be the outlet of the Holy Spirit. He is not entitled to say that his work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the will of the Holy Spirit. Therefore, the path man walks cannot be said to be the path walked by the Holy Spirit, because the work of man cannot represent the work of God, and man's work and man's experience are not the complete will of the Holy Spirit. Man's work is susceptible to falling into rules, and the method of his work is easily confined to a limited scope, and is unable to lead people to a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or

the work of God Himself. This is because man's experience, in the end, is limited. However God does His work, it is unbound by rules; however it is done, it is not limited to a single method. There are no rules whatsoever to God's work—all His work is released and free. No matter how much time man spends following Him, he cannot distill any laws that govern God's ways of working. Although His work is principled, it is always done in new ways and always has new developments, and it is beyond man's reach. In a single period, God may have several different types of work and different ways of leading people, making it so people always have new entries and changes. You cannot discern the laws of His work because He is always working in new ways, and only thus do followers of God not become bound by rules. The work of God Himself always avoids people's notions and counters them. Only those who follow and pursue Him with a true heart can have their dispositions transformed and be able to live freely, not subjected to any rules or restrained by any religious notions. The work of man makes demands of people based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, these things become rules and rituals. If the work of one period is led by someone who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, that person must have undergone judgment and accepted being perfected. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and unreal things. With time, they will lead people into vague and supernatural rules. The work that God performs does not accord with the flesh of man. It does not accord with man's thoughts,

but counters man’s notions; it is not tainted with vague religious colorings. The results of God’s work cannot be achieved by someone who has not been perfected by Him; they are beyond the reach of man’s thinking.

—The Word, Vol. 1. The Appearance and Work of God. God’s Work and Man’s Work

321. Work in the mind of man is too easy for man to achieve. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and influenced by some of their being. They focus on people’s gifts, abilities and knowledge, and they pay attention to supernatural things and many profound, unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes in people’s dispositions, but rather on training people to preach and work, improving people’s knowledge and their abundant religious doctrines. They do not focus on how much people’s disposition is changed nor on how much people understand of the truth. They do not concern themselves with people’s essence, and much less do they try to know people’s normal and abnormal states. They do not counter people’s notions, nor do they reveal their notions, much less do they prune people for their deficiencies or corruptions. Most who follow them serve with their gifts, and all they release is religious notions and theological theories, which are out of touch with reality and completely unable to confer life onto people. In fact, the essence of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead. Can you discern any laws in God’s six thousand years of work? There are many rules and restrictions in the work that man does, and the human brain is too dogmatic. What man expresses, therefore, is knowledge and realizations that are within the scope of his experience. Man is unable to express anything apart from this. Man’s experiences or knowledge do not arise from

his innate gifts or his instinct; they arise because of God's guidance and direct shepherding. Man has only the faculty to accept this shepherding and no faculty that can express directly what divinity is. Man is unable to be the source; he can only be a vessel that accepts water from the source. This is the human instinct, the faculty that one should have as a human being. If a person loses the faculty that accepts God's word and loses the human instinct, that person also loses what is most precious, and loses the duty of created man. If a person has no knowledge or experience of God's word or His work, that person loses his duty, the duty he should perform as a created being, and loses the dignity of a created being. It is God's instinct to express what divinity is, whether it is expressed in the flesh or directly by the Spirit; this is God's ministry. Man expresses his own experiences or knowledge (that is, expresses what he is) during God's work or afterward; this is man's instinct and man's duty, and it is what man should achieve. Although man's expression falls far short of what God expresses, and although man's expression is bound by many rules, man must fulfill the duty he should fulfill and do what he must do. Man should do everything humanly possible to fulfill his duty, and he should not have even the slightest reservation.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

322. Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past? David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Tell me, why were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why was the identity of John different from that of Jesus?" The words spoken by Jesus were able to fully represent God, and they fully represented the work of God. What John saw was a vision, and he

was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words, as Jesus did, and yet they did not have the same identity as Jesus? It is chiefly because the work they did was different. Jesus represented the Spirit of God and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself, whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a creature of God, and were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just creatures of God, and incapable of representing the Spirit of God. They worked in the name of God or worked after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and they did no other work. They were, after all, merely creatures of God.

—The Word, Vol. 1. The Appearance and Work of God. Concerning Appellations and Identity

323. In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the flesh, nor should you consider the depth or superficiality of their words. Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the

direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the deviations of man; third, His work could succeed that of Jehovah in order to carry on the age; fourth, He could grasp the needs within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. In addition, He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time,

and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

324. In the Age of Grace, John paved the way for Jesus. John could not do the work of God Himself but merely fulfilled the duty of man. Though John was the forerunner of the Lord, he was unable to represent God; he was only a man used by the Holy Spirit. After Jesus was baptized, the Holy Spirit descended upon Him like a dove. He then began His work, that is, He began to perform the ministry of Christ. That is why He assumed the identity of God, for it was from God that He came. No matter what His faith was like before this—it may have been weak at times, or strong at times—that all belonged to the normal human life He led before performing His ministry. After He was baptized (that is, anointed), the power and the glory

of God were immediately with Him, and so He began to perform His ministry. He could work signs and wonders, perform miracles, and He had power and authority, for He was working directly on behalf of God Himself; He was doing the work of the Spirit in His stead and expressing the voice of the Spirit. Therefore, He was God Himself; this is indisputable. John was someone who was used by the Holy Spirit. He could not represent God, nor was it possible for him to represent God. If he had wished to do so, the Holy Spirit would not have allowed it, for he was unable to do the work that God Himself intended to accomplish. Perhaps there was much in him that was of man's will, or something that was deviant; under no circumstances could he directly represent God. His mistakes and erroneousness represented only himself, but his work was representative of the Holy Spirit. Yet, you cannot say that all of him represented God. Could his deviation and erroneousness represent God as well? To be erroneous in representing man is normal, but if one is deviant in representing God, then would that not dishonor God? Would that not be blasphemy against the Holy Spirit? The Holy Spirit does not lightly allow man to stand in God's place, even if he is exalted by others. If he is not God, he would be unable to stand fast in the end. The Holy Spirit does not allow man to represent God as man pleases! For instance, it was the Holy Spirit that bore witness to John and it was also the Holy Spirit that revealed him to be the one to pave the way for Jesus, but the work done upon him by the Holy Spirit was well measured. All that was asked of John was to be the way-paver for Jesus, to prepare the way for Him. That is to say, the Holy Spirit only upheld his work in paving the way and allowed him only to do such work—he was allowed to do no other work. John represented Elijah, and he represented a prophet who paved the way. The Holy Spirit upheld him in this; as long as his work was to pave the way, the Holy Spirit upheld him. However, if he

had laid claim to being God Himself and said that he had come to finish the work of redemption, the Holy Spirit would have had to discipline him. No matter how great the work of John, and even though it was upheld by the Holy Spirit, his work was not without boundaries. Granted that the Holy Spirit did indeed uphold his work, the power given him at the time was limited to his paving the way. He could not, at all, do any other work, for he was only John who paved the way, and not Jesus. Therefore, the testimony of the Holy Spirit is key, but the work that the Holy Spirit permits man to do is even more crucial. Had not John received resounding witness at the time? Was his work not also great? But the work he did could not surpass that of Jesus, for he was no more than a man used by the Holy Spirit and could not directly represent God, and so the work he did was limited. After he finished the work of paving the way, the Holy Spirit no longer upheld his testimony, no new work followed him, and he departed as the work of God Himself began.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

325. Though John also said, "Repent you: for the kingdom of heaven is at hand," and he too preached the gospel of the kingdom of heaven, his work was not further developed and merely constituted a beginning. In contrast, Jesus ushered in a new age as well as bringing the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and what is more He came to redeem all mankind —He accomplished that stage of work. As for John, he simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, nor did man gain through him an understanding of the will of God. John was a great prophet (Elijah) who opened up new ground for Jesus' work

and prepared the chosen; he was the forerunner of the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. This is all the more apt as John also did work that was quite considerable and, moreover, he was promised by the Holy Spirit, and his work was upheld by the Holy Spirit. This being so, it is only through the work that they do that one can distinguish between their respective identities, for there is no way to tell a man's essence from his outward appearance, nor is there any way for man to ascertain what is the testimony of the Holy Spirit. The work done by John and that done by Jesus were dissimilar and were of different natures. It is from this that one may determine whether or not John was God. The work of Jesus was to initiate, to continue, to conclude, and to bring to fruition. He carried out each of these steps, whereas the work of John was no more than making a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, and then went on to baptize man, heal the sick, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He also went about in every place, preaching to man and spreading the gospel of the kingdom of heaven. In this regard He and John were alike, the difference being that Jesus ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. John could never have carried out this work. And so it was Jesus who did the work of God Himself, and it is He who is God Himself, and who directly represents God.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (1)

326. When the prophets and those people used by the Holy Spirit spoke and worked, this was to carry out the duties of man, it was to serve

the function of a created being, and it was something that man ought to do. However, the words and the work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term “duty” is used with regard to created beings, whereas “ministry” is used with regard to the flesh of God incarnate. There is a substantive difference between the two; they are not interchangeable. The work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to perform their duty as created beings. Their prophecies may have exceeded the way of life spoken of by God incarnate, and their humanity may have even transcended that of God incarnate, but they were still doing their duty, and not fulfilling a ministry. The duty of man refers to the function of man; it is what is attainable by man. However, the ministry carried out by God incarnate is related to His management, and this is unattainable by man. Whether God incarnate speaks, works, or manifests wonders, He is doing great work amidst His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God’s work of management. Without God’s management, that is, if the ministry of God incarnate were to be lost, the duty of a created being would be lost. God’s work in carrying out His ministry is to manage man, whereas man’s performance of his duty is the fulfillment of his own obligation to meet the demands of the Creator, and can in no way be considered the carrying out of one’s ministry. To the inherent substance of God—to His Spirit—the work of God is His management, but to God incarnate, who wears the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His

ministry; all that man can do is to give his best within the scope of God's management and under His guidance.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

327. After all, God's work is different from man's work and, moreover, how could His expressions be the same as theirs? God has His own particular disposition, while man has duties they ought to fulfill. God's disposition is expressed in His work, while man's duty is embodied in the experiences of man and expressed in the pursuits of man. It therefore becomes evident through the work that is done whether something is God's expression or man's expression. It does not need to be explained by God Himself, nor does it require man to strive to bear witness; moreover, it does not need God Himself to suppress any person. All of this comes as a natural revelation; it is neither forced nor something that man can interfere with. Man's duty can be known through their experiences, and it does not require people to do any extra experiential work. All of man's essence can be revealed as they perform their duty, whereas God can express His inherent disposition while performing His work. If it is man's work then it cannot be covered up. If it is God's work, then God's disposition is even more impossible to be concealed by anyone, much less be controlled by man. No man can be said to be God, nor can their work and words be looked upon as holy or regarded as immutable. God can be said to be human because He clothed Himself in flesh, but His work cannot be considered to be man's work or man's duty. Moreover, God's utterances and Paul's letters cannot be equated, nor can God's judgment and chastisement and man's words of instruction be spoken of on equal terms. There are, therefore, principles that distinguish God's work from man's work. These are differentiated according to their essences, not by the scope of the work or its temporary

efficiency. On this subject, most people make mistakes of principle. This is because man looks at the exterior, which they can achieve, while God looks at the essence, which cannot be observed with mankind's physical eyes. If you regard God's words and work as the duties of an average man, and view man's large-scale work as the work of God clothed in the flesh rather than the duty man fulfills, then are you not mistaken in principle? Man's letters and biographies can be easily written, but only upon the foundation of the work of the Holy Spirit. However, God's utterances and work cannot be easily accomplished by man or achieved by human wisdom and thinking, nor can people explain them thoroughly after exploring them. If these matters of principle do not evoke any reaction in you, then your faith is evidently not very true or refined. It can only be said that your faith is full of vagueness, and is both confused and unprincipled. Without even understanding the most basic essential issues of God and man, is this sort of faith not one that completely lacks perceptiveness?

—The Word, Vol. 1. The Appearance and Work of God. Where Do You Stand on the Thirteen Epistles?

328. You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or encounters in his life, or the philosophies for living he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences. He is well aware of the substance of man and can reveal all kinds of practices

pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for living and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's disobedience and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's disobedience for a long time and abhorring mankind's corruption. The work He does is all meant to reveal

His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

329. God becomes flesh solely to lead the age and set in motion new work. It is necessary for you to understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs to be cultivated and perfected over a long period before he can be used to carry out work, and the kind of humanity that is needed is of an especially high order. Not only must man be able to sustain the sense of normal humanity, but he must further understand many of the principles and rules governing his conduct in relation to others, and, moreover, he must commit to studying even more about the wisdom and ethical knowledge of man. This is what man should be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is the work of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out at the appropriate time, not casually or at random, and it is begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (although this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of Him and whatever man's opinion of Him, His work is wholly unaffected.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (3)

330. The work God does is not representative of the experience of His flesh; the work man does is representative of his experience. Everyone talks about their personal experience. God can express the truth directly, while man can only express the experience that corresponds to his having

experienced the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; without them, he would be unable to work and unable to express his knowledge of God or his experience of the truth. To tell whether something is God's own work or man's work, you must simply compare the differences between the two. If there is no work done by God Himself and there is only the work of man, you will simply know that man's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling things, and their experienced and steady manner in working are beyond the reach of others. You all admire these people of good caliber and lofty knowledge, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and, when working, He is normal and real yet also immeasurable by mortals, which therefore makes people feel a kind of reverence for Him. Perhaps a person's experience in his work is particularly advanced, or his imagination and reasoning are particularly advanced, and his humanity is particularly good; such attributes can only gain people's admiration, but not arouse their awe and fear. People all admire those who can work well, who have particularly deep experience, and who can practice the truth, but such people can never elicit awe, only admiration and envy. But people who have experienced God's work do not admire God; instead, they feel His work is beyond human reach and is unfathomable to man, that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is unfathomable, wise, and wonderful, and they unconsciously revere Him and feel the mystery of the work He does, which is beyond the ken of man's mind. People want only to be able to meet His requirements, to satisfy His desires; they do not wish to exceed Him, because the work He does goes

beyond man's thinking and imagination and could not be done by man in His stead. Even man himself does not know his own inadequacies, yet God has forged a new path and has come to bring man into a newer and more beautiful world, and so mankind has made new progress and has had a new start. What people feel for God is not admiration, or rather, is not only admiration. Their deepest experience is awe and love; their feeling is that God is indeed wonderful. He does work that man is unable to do and says things that man is unable to say. People who have experienced God's work always have an indescribable feeling. People of deep enough experience can understand the love of God; they can feel His loveliness, that His work is so wise, so wonderful, and thereby is infinite power generated among them. It is not fear or occasional love and respect, but a deep sense of God's compassion for man and tolerance of him. However, people who have experienced His chastisement and judgment sense His majesty and that He tolerates no offense. Even people who have experienced much of His work are unable to fathom Him; all who truly revere Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to admire Him wholly or present the appearance of submission to Him; rather, they should achieve true reverence and true submission. In so much of His work, anyone with true experience feels reverence for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore revere Him in their hearts. God is meant to be revered and obeyed, because His being and His disposition are not the same as those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of reverence and obedience; man is not qualified for this.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

X. Words on How to Enter Truth Reality in One's Faith in God

A. On Revealing What Having Faith in God Is

331. Though many people believe in God, few understand what faith in God means, and what they must do to conform to God's will. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, and still less do they know His work. No wonder, then, that all those who do not know God are muddled in their belief of Him. People do not take belief in God seriously, and this is entirely because believing in God is too unfamiliar, too strange for them. In this way, they fall short of God's demands. In other words, if people do not know God, and do not know His work, then they are not fit for God's use, and still less are they able to satisfy His will. "Belief in God" means believing that there is a God; this is the simplest concept as regards believing in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means the following: On the basis of the belief that God holds sovereignty over all things, one experiences His words and His work, purges one's corrupt disposition, satisfies the will of God, and comes to know God. Only a journey of this kind may be called "faith in God." Yet people often see belief in God as a simple and frivolous matter. People who believe in God in this way have lost what it means to believe in God, and though they may continue to believe until the very end, they shall never gain God's approval, because they tread upon the wrong path. There are still those today who believe in God according to letters and in hollow doctrine. They do not know that they lack the essence of belief in God, and they cannot receive God's approval. Still they pray to God for blessings of safety and sufficient grace. Let us stop, quiet our hearts, and ask ourselves: Can it be that believing in God really is the easiest thing on

earth? Can it be that believing in God means nothing more than receiving much grace from God? Are people who believe in God without knowing Him or who believe in God and yet oppose Him really able to satisfy the will of God?

—The Word, Vol. 1. The Appearance and Work of God. Preface

332. What is real belief in God today? It is the acceptance of God's word as your life reality and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may obey God, love God, and perform the duty that should be performed by a creature of God. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His creatures, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the domain of Satan and living under the care and protection of God; it is being able to achieve obedience to God and not obedience to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the power and glory of God may be manifested in you, so that you may do God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to obey God, and, like Peter, obeying Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge

of God, only after which can you obey Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as life reality. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete obedience to God. If you can obey God without complaint, be mindful of God's desires, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

—The Word, Vol. 1. The Appearance and Work of God. All Is Achieved by the Word of God

333. Since you do believe in God, then you must eat and drink His words, experience His words, and live out His words. Only this can be called belief in God! If you say you believe in God with your mouth and yet are unable to put any of His words into practice or to produce any reality, this is not called believing in God. Rather, it is "seeking bread to satisfy hunger." Speaking only of trivial testimonies, useless things, and superficial matters, without possessing even the slightest bit of reality: these do not constitute belief in God, and you have simply not grasped the right way of believing in God. Why must you eat and drink as many as possible of God's words? If you do not eat and drink His words but seek only to ascend to heaven, is that believing in God? What is the first step one who believes in God should take? By what path does God perfect man? Can you be perfected without eating and drinking the words of God? Can you be considered a person of the kingdom without the words of God to serve as

your reality? What exactly does belief in God mean? Believers in God should, at the very least, be well-behaved on the outside; most important of all is to be possessed of the words of God. No matter what, you can never turn away from His words. Knowing God and fulfilling His intentions are all achieved through His words. In future, every nation, denomination, religion, and sector will be conquered through God's words. God will speak directly, and all people will hold the words of God in their hands, and by means of this, humanity will be perfected. Within and without, the words of God pervade throughout: Humanity will speak God's words with their mouths, practice in accordance with God's words, and keep the words of God within, remaining steeped in God's words both inside and out. Thus will humanity be perfected. Those who fulfill the intentions of God and are able to bear witness to Him, these are the people who possess the words of God as their reality.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

334. Today, to believe in the practical God, you must set foot on the right track. If you believe in God, you should not only seek blessings, but to love God and know God. Through His enlightenment, through your own individual seeking, you can eat and drink His word, develop a real understanding of God, and have a real love of God that comes from your inmost heart. In other words, when your love for God is most genuine, and no one can destroy or stand in the way of your love for Him, at this time you are on the right track in your belief in God. This proves that you belong to God, for your heart is already in God's possession and nothing else can then take possession of you. Through your experience, through the price you have paid, and through the work of God, you are able to develop an unbidden love for God—and when you do, you will become free from the

influence of Satan and will come to live in the light of God's word. Only when you have broken free from the influence of darkness can you be said to have gained God. In your belief in God, you must try to seek this goal. This is the duty of each of you. None of you should be satisfied with the current state of affairs. You cannot be of two minds toward the work of God, nor can you regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And whenever you speak or act, you should place the interests of the house of God first. Only thus can you be after God's heart.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

335. You may think that believing in God is about suffering, or doing all manner of things for Him; you might think that the purpose of believing in God is so that your flesh may be at peace, or so that everything in your life runs smoothly, or so that you may be comfortable and at ease in all things. However, none of these are purposes that people should attach to their belief in God. If you believe for these purposes, then your perspective is incorrect, and it is simply impossible for you to be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and unfathomableness are all things people ought to understand. Having this understanding, you should use it to rid your heart of all personal demands, hopes, and notions. Only by eliminating these things can you meet the conditions demanded by God, and it is only by doing this that you can have life and satisfy God. The purpose of believing in God is to satisfy Him and to live out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. This is the correct perspective for believing in God, and this is also the goal that you should seek. You should have the right viewpoint about

believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how God does His work on them and what His will is toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddle-headed about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter obedience before God in your faith. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they will not be able to achieve change in their disposition. Only people who

genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

336. After so many years, I have seen many people who believe in God. What has their belief transformed God into in their minds? Some people believe in God as if He were just a bunch of empty air. These people have no answer to questions of God's existence, because they can neither feel nor sense either His presence or His absence, let alone see it clearly or understand it. Subconsciously, these people think that God does not exist. Others believe in God as if He were a man. These people think that He is unable to do all of the things that they, too, are unable to do, and that He should think however they think. Their definition of God is "an invisible and untouchable person." There is also a group of people who believe in God as if He were a puppet; these people believe that God has no emotions. They think God is a clay statue, and that when faced with an issue, God has no attitude, viewpoint, or ideas; they believe He is at humankind's mercy. People simply believe however they want to believe. If they make Him great, then He is great; if they make Him small, then He is small. When people sin and need God's mercy, tolerance, and love, they assume God should extend His mercy. These people invent a "God" in their own minds, and then make this "God" fulfill their demands and satisfy all of their desires. No matter when or where, and no matter what such people do, they will adopt this fancy in their treatment of God and in their faith. There are even those who, having aggravated God's disposition, still believe He can save them, because they assume that God's love is boundless and His disposition is righteous, and that no matter how much a person offends God, He will not remember any of it. They think that since human faults, human

trespasses, and human disobedience are momentary expressions of a person's disposition, God will give people chances, and be tolerant and patient with them; they believe that God will still love them as before. Thus, they maintain high hopes for attaining salvation. In fact, no matter how people believe in God, as long as they are not pursuing the truth, He will hold a negative attitude toward them. This is because over the course of your faith in God, though you have taken the book of God's words and seen it as a treasure, and study and read it every day, yet you set the real God aside. You regard Him as mere empty air, or as just a person—and some of you regard Him as no more than a puppet. Why do I put it this way? I do so because the way I see it, whether you are faced with a problem or encounter some circumstance, those things that exist in your subconscious, those things that you give rise to internally, have never had any connection with God's words or with pursuing the truth. You only know what you yourself are thinking, what your own viewpoint is, and then you force your own ideas and opinions onto God. In your mind they become God's viewpoints, and you make of these viewpoints standards that you unwaveringly uphold. Over time, proceeding like this takes you farther and farther away from God.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

337. Why do you believe in God? Most people are confounded by this question. They always have two entirely different viewpoints about the practical God and the God in heaven, which shows that they believe in God not in order to obey Him, but to receive certain benefits, or to escape the suffering that disaster brings; only then are they somewhat obedient. Their obedience is conditional; it is for the sake of their own personal prospects, and forced upon them. So, just why do you believe in God? If it is solely for

the sake of your prospects and your fate, then it would be better if you did not believe at all. Belief such as this is self-deception, self-reassurance, and self-admiration. If your faith is not built upon the foundation of obedience to God, then you will ultimately be punished for opposing Him. All those who do not seek obedience to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve obedience to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to obey God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who obeys, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be detested and rejected by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

338. In their faith in God, people's greatest fault is that they believe in word only, and God is utterly absent from their everyday lives. All people, indeed, believe in the existence of God, yet God is not a part of their everyday lives. People's mouths speak many prayers to God, but God has

little place in their hearts, and so God tries them again and again. It is because people are impure that God has no alternative but to try them, so that they may feel ashamed and come to know themselves in the midst of these trials. If not, humanity would turn into the descendants of the archangel, and become increasingly corrupt. In the process of their faith in God, each person casts off many of their personal intentions and objectives under God's ceaseless cleansing. If not, God would have no way of using anyone, and no way of doing in people the work that He ought. God first cleanses people, and through this process, they may come to know themselves and God may change them. Only then does God work His life into them, and only thus can their hearts be fully turned to God. And so I say, believing in God is not as simple as people say. As God sees it, if you only have knowledge but do not have His word as life, and if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you do not have a heart that loves God, and it shows that your heart does not belong to God. One can come to know God by believing in Him: This is the final goal, and the goal of man's pursuit. You must put effort into living out the words of God so that they may come to fruition in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will.

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

339. You believe in God and follow God, and so in your heart you must love God. You must cast aside your corrupt disposition, you must seek to fulfill God's desire, and you must perform the duty of a creature of God. Since you believe in and follow God, you should offer everything to Him,

and should not make personal choices or demands, and you should achieve the fulfillment of God's desire. Since you were created, you should obey the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your own destiny. Since you are a person who believes in God, you should seek holiness and change. Since you are a creature of God, you should adhere to your duty, and keep your place, and you must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is instead the path through which you can perform your duty, and it can be achieved—and should be achieved—by all those who do righteousness.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

340. The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly obey. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a creature of God. This is what is unattainable by those who fail, and it is even more unattainable by those who cannot find Christ. Because man is not good at wholly devoting himself to God, because man is not willing to perform his duty to the Creator, because man has seen the truth but avoids it and walks his own path, because man always seeks by following the path of those who have failed, because man always defies Heaven, thus, man always fails, is always taken in by Satan's trickery, and is ensnared in his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering God about, thus those great figures and those who have experienced the vicissitudes of the world are still mortal, and still

die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not without justification. Is their failure not even more intolerable to the law of Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and this is not something man is capable of. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcomes of Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the essence of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

341. If you believe in God, then you must obey God, put the truth into practice, and fulfill all of your duties. Additionally, you must understand the things you should experience. If you only experience being dealt with,

being disciplined, and being judged, if you are only able to enjoy God but remain unable to feel when God is disciplining you or dealing with you—this is unacceptable. Perhaps in this instance of refinement, you are able to stand your ground, but this is still not enough; you must still keep marching forward. The lesson of loving God never stops and has no end. People see believing in God as something that is extremely simple, but once they gain some practical experience, they then realize that belief in God is not as simple as people imagine. When God works to refine man, man suffers. The greater a person's refinement, the greater their love of God will be, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less their love of God will grow, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see people who suffer greatly as they are refined, who are dealt with and disciplined much, and you will see that it is those people who have a deep love for God and a more profound and penetrating knowledge of God. Those who have not experienced being dealt with have but a superficial knowledge, and they can only say: "God is so good, He bestows grace upon people so that they can enjoy Him." If people have experienced being dealt with and disciplined, then they are able to speak about the true knowledge of God. So the more wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual

and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

342. Belief in God requires obedience to Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, refinement, and even more, chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's stern words. When God comes, people should enjoy His majesty and His wrath. However, no matter how stern His words may be, He comes to save and perfect mankind. As creatures, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as "overcomers" are those who are still able to stand witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing witness in front of God,

and this is what God refers to as being an “overcomer.” If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to forsake the flesh, you forsake the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

343. When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his

faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? People have received so much because of their faith, and it is not always a blessing. They may not receive the kind of happiness and joy that David felt, or have water bestowed by Jehovah as Moses did. For example, Job was blessed by Jehovah because of his faith, but he also suffered disaster. Whether you are blessed or suffer disaster, both are blessed events. Without faith, you would not be able to receive this work of conquest, much less see Jehovah's deeds displayed before your eyes today. You would not be able to see, much less would you be able to receive. These scourges, these calamities, and all the judgments—if they did not befall you, would you be able to see Jehovah's deeds today? Today, it is faith that allows you to be conquered, and it is being conquered that allows you to believe in Jehovah's every deed. It is only because of faith that you receive such chastisement and judgment. Through this chastisement and judgment, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain, because you would not know God; no matter how much you believed in Him, your faith would remain but an empty expression ungrounded in reality. It is only after you receive this work of conquest, work which makes you completely obedient, that your faith becomes true, and reliable, and your heart turns toward God. Even if you suffer great judgment and curse because of this word, "faith," you nonetheless have true faith and you receive the truest, most real, and most precious thing. This is because it is only in the course of judgment that you

see the final destination of God's creations; it is in this judgment that you see that the Creator is to be loved; it is in such work of conquest that you behold the arm of God; it is in this conquest that you come to fully understand human life; it is in this conquest that you gain the right path of human life and come to understand the true meaning of "man"; it is only in this conquest that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this work of conquest that you learn of man's origin and understand all mankind's "immortal history"; it is in this conquest that you come to comprehend mankind's ancestors and the origin of mankind's corruption; it is in this conquest that you receive joy and comfort as well as endless chastening, discipline, and words of reproach from the Creator to the mankind He created; it is in this work of conquest that you receive blessings, as well as the calamities that are man's due…. Is this not all because of your little bit of faith? And did your faith not grow after you gained these things? Have you not gained a tremendous amount?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

B. On How to Practice the Truth, Understand the Truth and Enter Reality

344. Now is the Age of Kingdom. Whether you have entered into this new age depends on whether you have entered into the reality of God's words, on whether His words have become your life reality. The words of God are made known to every person so that, in the end, all people will live in the world of God's words, and His words will enlighten and illuminate each person from within. If, during this time, you are careless in reading the words of God, and have no interest in His words, then this shows that your state is wrong. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the onset of the Age of Word in order to gain the work of the Holy Spirit? In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have hearts that revere God; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit,

and that He has not turned away from you. You are, then, one who is in this stream. However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you have not entered into the Age of Word, and you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

—The Word, Vol. 1. The Appearance and Work of God. The Age of Kingdom Is the Age of Word

345. The truth that man needs to possess is found in the word of God, and it is a truth that is the most beneficial and helpful to mankind. It is the tonic and sustenance that your body needs, something that helps man restore his normal humanity. It is a truth that man should be equipped with. The more you practice God's word, the more quickly your life will blossom, and the clearer the truth will become. As you grow in stature, you

will see things of the spiritual world more clearly, and the more strength you will have to triumph over Satan. Much of the truth that you do not understand will be made clear when you practice the word of God. Most people are satisfied to merely understand the text of God's word and focus on equipping themselves with doctrines rather than on deepening their experience in practice, but is that not the way of the Pharisees? So how can the phrase, "The word of God is life" be real for them? A person's life cannot grow simply by reading God's word, but only when the word of God is put into practice. If it is your belief that to understand God's word is all that is needed to have life and stature, then your understanding is warped. Truly understanding God's word occurs when you practice the truth, and you must understand that "only by practicing the truth can it ever be understood." Today, after reading the word of God, you can merely say that you know God's word, but you cannot say that you understand it. Some say that the only way to practice the truth is to understand it first, but this is only partially correct, and is certainly not entirely accurate. Before you have knowledge of a truth, you have not experienced that truth. Feeling that you understand something you hear in a sermon is not truly understanding—this is just taking possession of the literal words of the truth, and it is not the same as understanding the true meaning therein. Just having a superficial knowledge of the truth does not mean that you actually understand it or have knowledge about it; the true meaning of the truth comes from having experienced it. Therefore, only when you experience the truth can you understand it, and only then can you grasp the hidden parts of it. Deepening your experience is the only way to grasp the connotations, and to understand the essence of the truth. Therefore, you can go everywhere with the truth, but if there is no truth in you, then do not think of trying to convince even your family members, much less religious people. Without

the truth you are like fluttering snowflakes, but with the truth you can be happy and free, and none can attack you. No matter how strong a theory is, it cannot overcome the truth. With the truth, the world itself can be swayed and mountains and seas moved, whereas a lack of the truth can lead to strong city walls being reduced to rubble by maggots. This is an obvious fact.

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

346. God does not require of people the mere ability to talk about reality; that would be too easy, would it not? Why, then, does God speak of entry into life? Why does He talk about transformation? If people are capable only of empty talk about reality, then can they achieve a transformation in their disposition? The good soldiers of the kingdom are not trained to be a group of people who can only talk about reality or boast; rather, they are trained to live out God's words at all times, to remain unyielding no matter what setbacks they face, and to live constantly in accordance with God's words and not to return to the world. This is the reality of which God speaks; this is God's requirement of man. Thus, do not regard the reality spoken of by God as being overly simple. Mere enlightenment from the Holy Spirit does not equal the possession of reality. Such is not the stature of man—it is the grace of God, to which man contributes nothing. Each person must endure Peter's sufferings, and, even more, possess Peter's glory, which they live out after they have gained the work of God. Only this can be called reality. Do not think that you possess reality just because you can talk about it; that is a fallacy. Such thoughts do not accord with God's will and have no actual significance. Do not say such things in the future—extinguish such sayings! All those with a false understanding of God's words are unbelievers. They do not have any real

knowledge, much less any real stature; they are ignorant people who lack reality. In other words, all those who live outside of the essence of God's words are unbelievers. Those deemed unbelievers by people are beasts in the eyes of God, and those deemed unbelievers by God are people who do not have God's words as their life. It can therefore be said that those who do not possess the reality of God's words and who fail to live His words out are unbelievers. God's intention is to cause everyone to live out the reality of His words—not merely to have everyone talk about reality, but, more than that, to enable everyone to live out the reality of His words.

—The Word, Vol. 1. The Appearance and Work of God. Only Putting the Truth Into Practice Is Possessing Reality

347. Coming to a genuine understanding of God's words is no simple matter. Do not think this way: "I can interpret the literal meaning of God's words, and everyone says my interpretation is good, and gives me a thumbs-up, so this means I understand God's words." That is not the same as understanding God's words. If you have gained some light from within God's utterances, and you have gotten a sense of the true meaning of His words; and if you can express the intention behind His words and what effect they will ultimately achieve, then once you have a clear understanding of all of these things, you can be considered to have some level of understanding of God's words. Thus, understanding God's words is not all that simple. Just because you can give a flowery explanation of the literal meaning of God's words does not mean you understand them. No matter how much you can explain their literal meaning, your explanation is still based on human imagination and way of thinking. It is useless! How can you understand God's words? The key is to seek the truth from within them; only in that way can you truly understand what He says. Whenever God speaks, He certainly does not speak in mere generalities. Each sentence

He utters contains details that are certain to be revealed further in God's words, and they may be expressed differently. Man cannot fathom the ways in which God expresses the truth. God's utterances are very profound and cannot be fathomed with human way of thinking. People can discover the entire meaning of every aspect of the truth as long as they make an effort; if you do this, then as you experience them, what details remain will be filled in completely as the Holy Spirit enlightens you, thus giving you an understanding of these concrete states. One part is understanding God's words and seeking their specific content through reading them. Another part is understanding the implications of God's words through experiencing them and obtaining enlightenment from the Holy Spirit. It is primarily by these two means that a true understanding of God's words is achieved. If you interpret His words literally, or through the lens of your own thinking or imagination, then your understanding of God's words is not real no matter how eloquently you can interpret them. You might even take their meaning out of context and misinterpret them, and doing so is even more troublesome. Thus, the truth is primarily obtained by receiving enlightenment from the Holy Spirit through gaining knowledge of God's words. Understanding the literal meaning of His words, or being able to explain them, does not count as having gained the truth. If you only needed to interpret the literal meaning of His words, then what would be the point of the Holy Spirit's enlightenment? In that case, you would only need to have a certain level of education, and the uneducated would all be in quite a predicament. God's work is not something that can be comprehended by the human brain. A true understanding of God's words relies mainly on having enlightenment from the Holy Spirit; such is the process of gaining the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

348. If you have read a lot of God's word but only understand the meaning of the text and lack direct knowledge of God's word through your practical experiences, then you will not know God's word. As far as you are concerned, God's word is not life, but just lifeless letters. And if you only live in observance of lifeless letters, then you cannot grasp the essence of God's word, nor will you understand His will. Only when you experience His word in your actual experiences will the spiritual meaning of God's word open itself to you, and it is only through experience that you can grasp the spiritual meaning of many truths and unlock the mysteries of God's word. If you do not put it into practice, then no matter how clear His word, all that you have grasped are empty letters and doctrines, which have become religious regulations to you. Is this not what the Pharisees did? If you practice and experience God's word, it becomes practical to you; if you do not seek to practice it, then God's word to you is little more than the legend of the third heaven. In fact, the process of believing in God is the process of you experiencing His word as well as being gained by Him, or to put it more clearly, to believe in God is to have the knowledge and understanding of His word and to experience and live out His word; such is the reality behind your belief in God. If you believe in God and hope for eternal life without seeking to practice the word of God as something you have within you, then you are foolish. This would be like going to a feast and only looking at the food and learning the delicious things by heart without actually tasting any of it. Would such a person not be a fool?

—The Word, Vol. 1. The Appearance and Work of God. Once You Understand the Truth, You Should Put It Into Practice

349. God's requirements of people are not all that high. If they put in even a little bit of effort, they would receive a "pass grade." Actually, understanding, knowing, and comprehending the truth is more complicated

than practicing the truth. Knowing and comprehending the truth comes after practicing the truth; these are the steps and method by which the Holy Spirit works. How can you not obey? Can you gain the work of the Holy Spirit by doing things your way? Does the Holy Spirit work at your pleasure, or based on your deficiencies according to God's words? It is pointless if you cannot see this clearly. Why is it that most people have spent much effort reading God's words, but merely have knowledge and cannot say anything about a real path afterward? Do you think that possessing knowledge amounts to possessing the truth? Is that not a confused point of view? You are able to speak as much knowledge as there is sand on a beach, yet none of it contains any real path. Are you not trying to fool people by doing this? Are you not making an empty show, with no substance to back it up? All such behavior is harmful to people! The higher the theory and the more it is devoid of reality, the more it is incapable of taking people into reality; the higher the theory, the more it makes you defy and oppose God. Do not treat the loftiest theories like precious treasure; they are pernicious and serve no purpose! Perhaps some people are able to talk of the loftiest theories—but these contain nothing of reality, for these people have not personally experienced them, and therefore have no path to practice. Such people are incapable of taking others onto the right track and will only lead them astray. Is this not harmful to people? At the very least, you must be able to solve people's present troubles and allow them to achieve entry; only this counts as dedication, and only then will you be qualified to work for God. Do not always speak grandiose, fanciful words, and do not use a bunch of unsuitable practices to bind others into obeying you. Doing so will have no effect and can only increase their confusion. Carrying on like this will produce much doctrine, which will make people loathe you. Such is the shortcoming of man, and it truly is mortifying. So talk more of problems

that actually exist. Do not treat other people's experiences as your own personal property and hold them up for others to admire; you must search for your own, individual way out. This is what each person should put into practice.

—The Word, Vol. 1. The Appearance and Work of God. Focus More on Reality

350. Is your understanding of truth integrated with your own states? In real life, you first have to think of which truths relate to the people, events, and things you have encountered; it is among these truths that you can find God's will and connect what you have encountered with His will. If you do not know which aspects of the truth relate to the things you have encountered but instead go directly to seek God's will, this is a blind approach which cannot achieve results. If you want to seek the truth and understand God's will, first you need to look at what kind of things have happened to you, which aspects of the truth they are related to, and look for the specific truth in the word of God that relates to what you have experienced. Then you look for the path of practice that is right for you in that truth; in this way you can gain an indirect understanding of God's will. Searching for and practicing the truth is not mechanically applying a doctrine or following a formula. The truth is not formulaic, neither is it a law. It is not dead—it is life itself, it is a living thing, and it is the rule that a created being must follow in life and the rule a human must have in life. This is something that you must, as much as possible, understand through experience. No matter what stage you have arrived at in your experience, you are inseparable from God's word or the truth, and what you understand of God's disposition and what you know of what God has and is are all expressed in God's words; they are inextricably linked with the truth. God's disposition and what He has and is are, in themselves, the truth; the truth is an authentic manifestation of God's disposition and what He has and is. It

makes what He has and is concrete, and it makes a clear statement of what He has and is; it tells you more straightforwardly what God likes, what He does not like, what He wants you to do and what He does not permit you to do, which people He despises and which people He delights in. Behind the truths that God expresses, people can see His pleasure, anger, sorrow, and happiness, as well as His essence—this is the revealing of His disposition. Aside from knowing what God has and is, and understanding His disposition from His word, what is most important is the need to reach this understanding through practical experience. If a person removes themselves from real life in order to know God, they will not be able to achieve that. Even if there are people who can gain some understanding from the word of God, their understanding is limited to theories and words, and there arises a disparity with what God Himself is really like.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

351. Since people began to believe in God, they have harbored many incorrect intentions. When you are not putting the truth into practice, you feel that all your intentions are correct, but when something happens to you, you will see that there are many incorrect intentions within you. Thus, when God makes people perfect, He causes them to realize that there are many notions within them that are obstructing their knowledge of God. When you recognize that your intentions are wrong, if you are able to stop practicing according to your notions and intentions, and are able to bear testimony to God, and stand firm in your position in all that happens to you, this proves that you have rebelled against the flesh. When you rebel against the flesh, there will inevitably be a battle within you. Satan will try and make people follow it, will try and make them follow the notions of the flesh and uphold the interests of the flesh—but God's words will enlighten and illuminate people within, and at this time it is up to you whether you follow God or

follow Satan. God asks people to put the truth into practice primarily to deal with the things inside them, to deal with their thoughts and notions that are not after God's heart. The Holy Spirit touches people in their hearts and enlightens and illuminates them. So behind everything that happens is a battle: Every time people put the truth into practice, or put the love of God into practice, there is a great battle, and though all may seem well with their flesh, in the depths of their hearts a life-and-death battle will, in fact, be going on—and only after this intense battle, after a tremendous amount of reflection, can victory or defeat be decided. One does not know whether to laugh or cry. Because many of the intentions within people are wrong, or else because much of God's work is at odds with their notions, when people put the truth into practice, a great battle is waged behind the scenes. Having put this truth into practice, behind the scenes, people will have shed countless tears of sadness before finally making up their mind to satisfy God. It is because of this battle that people endure suffering and refinement; this is true suffering. When the battle comes upon you, if you are able to truly stand on the side of God, you will be able to satisfy God. While practicing the truth, it is inevitable that one will suffer inside; if, when they put the truth into practice, everything within people were right, then they would not need to be made perfect by God, and there would be no battle, and they would not suffer. It is because there are many things within people that are not fit for use by God, and because there is much of the rebellious disposition of the flesh, that people need to learn the lesson of rebelling against the flesh more profoundly. This is what God calls the suffering that He asked man to undergo with Him. When you encounter difficulties, hurry up and pray to God: "O God! I wish to satisfy You, I wish to endure the final hardship to satisfy Your heart, and regardless of how great the setbacks I encounter, still I must satisfy You. Even if I have to give up my whole life,

still I must satisfy You!" With this resolve, when you pray thus, you will be able to stand firm in your testimony. Each time they put the truth into practice, each time they undergo refinement, each time they are tried, and each time God's work comes upon them, people have to endure extreme pain. All of this is a test for people, and so within all of them there is a battle. This is the actual price that they pay. Reading more of God's words and running about more is a portion of that price. It is what people ought to do, it is their duty, and the responsibility that they should fulfill, but people must put aside that within them which needs to be put aside. If you do not, then no matter how great your external suffering, no matter how much you run around, all will be in vain! Which is to say, only the changes within you can determine whether your external hardship is of value. When your internal disposition has changed and you have put the truth into practice, then all your external suffering will gain God's approval; if there has been no change in your internal disposition, then no matter how much suffering you endure or how much you run about on the outside, there will be no approval from God—and hardship that is not confirmed by God is in vain. Thus, whether the price you have paid is approved by God is determined by whether or not there has been a change in you, and by whether or not you put the truth into practice and rebel against your own intentions and notions to attain the satisfaction of God's will, the knowledge of God, and loyalty to God. No matter how much you run about, if you have never known to rebel against your own intentions, but only to seek external actions and fervency, and never pay any attention to your life, then your hardship will have been in vain.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

352. In summary, taking Peter's path in one's faith means to walk the path of pursuing the truth, which is also the path of truly getting to know oneself and changing one's disposition. Only by walking the path of Peter will one be on the path of being perfected by God. One must be clear on how, exactly, to walk Peter's path, as well as how to put it into practice. First, one must put aside one's own intentions, improper pursuits, and even family and all things of one's own flesh. One must be wholeheartedly devoted; that is, one must completely devote oneself to the word of God, focus on eating and drinking of God's words, concentrate on the search for the truth and the search for God's intentions in His words, and try to grasp God's will in everything. This is the most fundamental and vital method of practice. This was what Peter did after seeing Jesus, and it is only by practicing in this way that one can achieve the best results. Wholehearted devotion to the words of God primarily involves seeking the truth, seeking God's intentions within His words, focusing on grasping the will of God, and understanding and obtaining more truth from God's words. When reading His words, Peter was not focused on understanding doctrines, much less was he focused on obtaining theological knowledge; instead, he concentrated on comprehending the truth and grasping God's will, as well as achieving an understanding of His disposition and His loveliness. Peter also attempted to understand the various corrupt states of man from God's words, as well as man's corrupt nature and actual shortcoming, thus meeting all aspects of God's requirements of man in order to satisfy Him. Peter had so many correct practices that abided by the words of God; this was most in line with God's will, and it was the best way a person could cooperate while experiencing God's work. When experiencing the hundreds of trials from God, Peter examined himself strictly against every word of God's judgment of man, every word of God's revelation of man, and every

word of His demands of man, and strived to fathom the meaning of those words. He tried in earnest to ponder and memorize every word that Jesus said to him, and achieved very good results. Through this manner of practicing, he was able to achieve an understanding of himself from God's words, and he not only came to understand the various corrupt states of man, but also came to understand man's essence, nature, and various shortcomings. This is what it means to truly understand oneself. From God's words, Peter not only achieved a true understanding of himself, but from the things expressed in God's words—God's righteous disposition, what He has and is, God's will for His work, His demands of mankind—from these words he came to know God completely. He came to know God's disposition, and His essence; he came to know and understand what God has and is, as well as God's loveliness and God's demands for man. Although God did not speak back then as much as He does today, results in these aspects were nevertheless achieved in Peter. This was a rare and precious thing. Peter went through hundreds of trials, but did not suffer in vain. He not only came to understand himself from the words and the work of God, but he also came to know God. In addition, he particularly focused on God's requirements of mankind within His words. In whichever aspects man should satisfy God to be in line with God's will, Peter was able to put forth great effort in these aspects and achieve full clarity; this was extremely beneficial with regard to his own entry. No matter what God spoke of, as long as those words could become life and are the truth, Peter was able to carve them into his heart to ponder and appreciate them frequently. After hearing the words of Jesus, he was able to take them to heart, which shows that he was especially focused on God's words, and he truly achieved results in the end. That is, he was able to freely put the words of God into practice, accurately practice the truth and be in line with God's

will, act entirely in accordance with God's intention, and give up his own personal opinions and imaginations. In this way, Peter entered into the reality of God's words.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

353. If you can devote your heart, body, and all of your genuine love to God, place them before Him, be completely obedient toward Him, and be absolutely considerate of His will—not for the flesh, not for family, and not for your own personal desires, but for the interests of God's household, taking God's word as the principle and foundation in everything—then by doing so, your intentions and your perspectives will all be in the right place, and you will then be a person before God who receives His praise. The people God likes are those who are absolute toward Him; they are the ones who can be devoted solely to Him. Those whom God loathes are the ones who are half-hearted toward Him and who rebel against Him. He loathes those who believe in Him and always want to enjoy Him while yet being unable to completely expend themselves for His sake. He loathes those who say they love Him but who rebel against Him in their hearts; He loathes those who use eloquent, flowery words to engage in deception. Those who are not genuinely dedicated to God or who have not truly submitted before Him are treacherous and overly arrogant by nature. Those who cannot be genuinely submissive in front of the normal, practical God are even more arrogant, and they especially are the dutiful progeny of the archangel. People who truly expend themselves for God lay out their entire being before Him; they genuinely submit to all of His utterances, and are able to put His words into practice. They make God's words the foundation of their existence, and they are able to search earnestly within God's words to find out which parts to practice. Such are people who truly live before God. If what you do is beneficial for your life, and through the eating and drinking

of His words you can meet your inner needs and inadequacies so that your life disposition is transformed, then this will satisfy God's will. If you act in accordance with God's requirements, and if you do not satisfy the flesh but instead satisfy His will, then in this you will have entered the reality of His words. When talking about entering the reality of God's words more realistically, it means you can perform your duty and meet God's requirements. Only these sorts of practical actions can be called entering the reality of His words. If you are able to enter this reality, then you will possess the truth. This is the beginning of entering reality; you must first undertake this training, and only then will you be able to enter even deeper realities.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

354. God is a practical God: All of His work is practical, all of the words He speaks are practical, and all of the truths He expresses are practical. Everything that is not His words is vacuous, non-existent, and unsound. Today, the Holy Spirit is to guide people into the words of God. If people are to pursue entry into reality, then they must seek reality, and know reality, after which they must experience reality, and live out reality. The more that people know reality, the more they are able to discern whether the words of others are real; the more people know reality, the fewer notions they have; the more people experience reality, the more they know the deeds of the God of reality, and the easier it is for them to break free from their corrupt, satanic dispositions; the more reality people have, the more they know God and the more they detest the flesh and love the truth; and the more reality people have, the closer they come to the standards of God's requirements. People who are gained by God are those who are possessed of reality, who know reality, and who have come to know God's real deeds

through experiencing reality. The more you cooperate with God in a practical way and discipline your body, the more you will acquire the work of the Holy Spirit, the more you will gain reality, and the more you will be enlightened by God, and thus the greater your knowledge of God's real deeds will become. If you are able to live in the present light of the Holy Spirit, then the present path to practice will become clearer to you, and you will be more able to separate yourself from the religious notions and old practices of the past. Today reality is the focus: The more reality people have, the clearer their knowledge of the truth, and the greater their understanding of God's will. Reality can overcome all letters and doctrines, it can overcome all theory and expertise, and the more reality people focus on, the more they truly love God, and hunger and thirst for His words. If you always focus on reality, then your philosophy for living, religious notions, and natural character will naturally be expunged following the work of God. Those who do not pursue reality, and have no knowledge of reality, are likely to pursue that which is supernatural, and they will be easily tricked. The Holy Spirit has no means of working in such people, and so they feel vacant, and that their lives have no meaning.

—The Word, Vol. 1. The Appearance and Work of God. How to Know Reality

355. The more you put the truth into practice, the more you are possessed of the truth; the more you put the truth into practice, the more you possess God's love; and the more you put the truth into practice, the more you are blessed by God. If you always practice in this way, God's love for you will gradually enable you to see, just as Peter came to know God: Peter said that God not only has the wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do real work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because

of His ability to create man, to save man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Is creating the heavens and earth and all things the only reason You deserve people's love? There is more in You that is lovable. You act and move in real life, Your Spirit touches me inside, You discipline me, You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve who is able to satisfy God in all things, without being lazy or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That is because you do not understand God's will; the next time, even though it will take more effort, you must satisfy Him and must not satisfy the flesh. When you experience in this way, you will have come to know God. You will see that God can create the heavens and earth and all things, that He has become flesh so that people can actually see Him and actually engage with Him; you will see that He is able to walk among man, and that His Spirit can make people perfect in real life, allowing them to see His loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach and to feel remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way, you will have a foundation, and will truly enjoy God's love.

356. In their faith in God, people's greatest fault is that they believe in word only, and God is utterly absent from their everyday lives. All people, indeed, believe in the existence of God, yet God is not a part of their everyday lives. People's mouths speak many prayers to God, but God has little place in their hearts, and so God tries them again and again. It is because people are impure that God has no alternative but to try them, so that they may feel ashamed and come to know themselves in the midst of these trials. If not, humanity would turn into the descendants of the archangel, and become increasingly corrupt. In the process of their faith in God, each person casts off many of their personal intentions and objectives under God's ceaseless cleansing. If not, God would have no way of using anyone, and no way of doing in people the work that He ought. God first cleanses people, and through this process, they may come to know themselves and God may change them. Only then does God work His life into them, and only thus can their hearts be fully turned to God. And so I say, believing in God is not as simple as people say. As God sees it, if you only have knowledge but do not have His word as life, and if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you do not have a heart that loves God, and it shows that your heart does not belong to God. One can come to know God by believing in Him: This is the final goal, and the goal of man's pursuit. You must put effort into living out the words of God so that they may come to fruition in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will. On this road, many people can speak of

much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived to a ripe old age for naught. They merely understand doctrines, but cannot put the truth into practice or bear witness to God; instead, they simply run hither and thither, busy as a bee, and only on the brink of death do they finally see that they lack true testimony, that they do not know God at all. And is this not too late? Why do you not seize the day and pursue the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, can it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which people, if they put in just the slightest exertion, can put the truth into practice and thereby satisfy God. It is only because people's hearts are ever possessed by demons that they cannot act for the sake of God, and constantly rush about for the sake of their flesh, with nothing to show for it in the end. For this reason, people are constantly afflicted by troubles and difficulties. Are these not the torments of Satan? Is this not the corruption of the flesh? You should not try to fool God by flapping your lips. Rather, you must take tangible action. Do not deceive yourself—what would be the point of that? What can you gain by living for the sake of your flesh and struggling for profit and fame?

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

357. People who genuinely believe in God are those who are willing to put God's word into practice and are willing to practice the truth. People who are truly able to stand firm in their testimony to God are also those who are willing to put His word into practice and can genuinely stand on the side of the truth. People who resort to trickery and injustice all lack the truth, and they all bring shame to God. Those who cause disputes in the church are Satan's lackeys, they are the embodiment of Satan. Such people

are so malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. More than that, they are the archetypal representatives of Satan. They are beyond redemption, and shall naturally be eliminated. God's family does not allow those who do not practice the truth to remain, nor does it allow to remain those who deliberately dismantle the church. However, now is not the time to do the work of expulsion; such people will simply be exposed and eliminated in the end. No more useless work is to be expended on these people; those who belong to Satan cannot stand on the side of the truth, whereas those who seek the truth can. People who do not practice the truth are unworthy of hearing the way of the truth and unworthy of bearing witness to the truth. The truth is simply not for their ears; rather, it is directed at those who practice it. Before every person's end is revealed, those who disturb the church and interrupt God's work will first be left aside for now, to be dealt with later. Once the work is complete, these people will each be exposed, and then they will be eliminated. For the time being, while the truth is being provided, they will be ignored. When the whole truth is revealed to humanity, those people should be eliminated; that will be the time when all people will be classed according to their kind. The petty tricks of those without discernment will lead to their destruction at the hands of the wicked, they will be lured away by them, never to return. And such treatment is what they deserve, because they do not love the truth, because they are incapable of standing on the side of the truth, because they follow evil people and stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that what those evil people radiate is evil, yet they harden their hearts and turn their backs on the truth to follow them. Are these people who do not practice the truth but who do destructive and abominable things not all committing evil?

Although there are those among them who style themselves as kings and others who follow them, are their God-defying natures not all the same? What excuse can they have to claim that God does not save them? What excuse can they have to claim that God is not righteous? Is it not their own evil that is destroying them? Is it not their own rebelliousness that is dragging them down into hell? People who practice the truth will, in the end, be saved and made perfect because of the truth. Those who do not practice the truth will, in the end, bring destruction upon themselves because of the truth. These are the ends that await those who practice the truth and those who do not.

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

C. On How to Know Oneself and Achieve True Repentance

358. After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been severely blighted by society, he has been

influenced by feudal ethics, and he has been taught at “institutes of higher learning.” The backward thinking, corrupt morality, mean view on life, despicable philosophy for living, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man’s heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man’s disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly obey God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the domain of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

Changing man’s disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. Man’s corrupt disposition stems from his being poisoned and trampled upon by Satan, from the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and does not understand the truth. Thus, changes in man’s disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in the most deeply corrupted of all lands are even more ignorant

of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally followed God and obeyed His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels blindly. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is conforming to God's will. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to obeying and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore, hurls invective at Him behind His back. Man passes judgment on God

behind His back, with clear knowledge that He is God; man has no intention of obeying God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

359. Until people have experienced God's work and gained the truth, it is Satan's nature that takes charge and dominates them from within. What, specifically, does that nature entail? For example, why are you selfish? Why do you protect your own position? Why do you have such strong emotions? Why do you enjoy those unrighteous things? Why do you like those evils? What is the basis for your fondness for such things? Where do these things come from? Why are you so happy to accept them? By now, you have all come to understand that the main reason behind all these things is that Satan's poison is within you. As for what Satan's poison is, it can be fully expressed with words. For example, if you ask some evildoers why they committed evil, they will answer, "Because it's every man for himself, and the devil take the hindmost." This single phrase expresses the very root of the problem. Satan's logic has become people's lives. They may do things for this purpose or that, but they are only doing it for themselves. Everyone thinks that since it is every man for himself and the devil take the hindmost, people should live for their own sakes, and do everything in their power to secure a good position for the sake of food and fine clothing. "Every man for himself and the devil take the hindmost"—this is the life and the philosophy of man, and it also represents human nature. These words of

Satan are precisely the poison of Satan, and when people internalize it, it becomes their nature. Satan's nature is exposed through these words; they represent it completely. This poison becomes people's lives as well as the foundation of their existence, and corrupted humanity has been consistently dominated by this poison for thousands of years. Everything Satan does is for itself. It wishes to surpass God, break free of Him, and wield power itself, and to possess all of God's creations. Therefore, man's nature is Satan's nature. In fact, a lot of people's mottos can represent and reflect their nature. No matter how people try to disguise themselves, in everything they do and in everything they say, they cannot hide who they are. There are some who never speak the truth and are good at pretending, but once others have interacted with them for a while, their deceitful nature and complete dishonesty are found out. In the end, others draw the following conclusion: That person never speaks a word of truth, and is deceitful. This statement represents such a person's nature; it is the best illustration and proof of their nature essence. Their philosophy of life is to not tell anyone the truth, as well as to not trust anyone. Man's satanic nature contains a great deal of this philosophy. Sometimes you yourself are not even aware of that, and do not understand it; nevertheless, every moment of your life is based on it. Moreover, you think that this philosophy is quite correct and reasonable, and not at all mistaken. This suffices to show that Satan's philosophy has become people's nature, and that they are living in complete accordance with it, without rebelling against it in the slightest. Therefore, they are constantly revealing their satanic nature, and in all aspects, they continue to live by Satan's philosophy. Satan's nature is humanity's life.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

360. When it comes to knowing man's nature, the most important thing is to see it from the perspective of man's world view, life view, and values.

Those who are of the devil all live for themselves. Their life view and maxims mainly come from Satan's sayings, such as, "Everyone for himself and the devil take the hindmost." The words spoken by those devil kings, great ones, and philosophers of the earth have become man's very life. In particular, most of the words of Confucius, who is touted by Chinese people to be a "sage," have become man's life. There are also the famous proverbs of Buddhism and Taoism, and the oft-quoted classic sayings of various famous figures; these are all outlines of Satan's philosophies and Satan's nature. They are also the best illustrations and explanations of Satan's nature. These poisons that have been infused into the heart of man all come from Satan; not the least bit of them comes from God. Such devilish words are also in direct opposition to God's word. It is absolutely clear that the realities of all positive things come from God, and all those negative things that poison man come from Satan. Therefore, you can discern a person's nature and to whom he belongs from his life view and values. Satan corrupts people through the education and influence of national governments and of the famous and great. Their devilish words have become man's life nature. "Everyone for himself and the devil take the hindmost" is a well-known satanic saying that has been instilled into everyone, and that has become man's life. There are other words of philosophies for living that are also like this. Satan uses each nation's fine traditional culture to educate people, causing mankind to fall into and be engulfed by a boundless abyss of destruction, and in the end people are destroyed by God because they serve Satan and resist God. Imagine asking someone who has been active in society for decades the following question: "Given that you have lived in the world for so long and achieved so much, what are the main famous sayings that you live by?" He might say, "The most important one is, 'Officials do not strike gift-givers, and those who do

not flatter accomplish nothing.’” Are these words not representative of that person’s nature? Unscrupulously using any means to obtain position has become his nature, and being an official is what gives him life. There are still many satanic poisons in people’s lives, in their conduct and behavior; they possess almost no truth at all. For example, their philosophies for living, their ways of doing things, and their maxims are all filled with the poisons of the great red dragon, and they all come from Satan. Thus, all things that flow through people’s bones and blood are all things of Satan. All of those officials, those who hold power, and those who are accomplished have their own paths and secrets to success. Are such secrets not perfectly representative of their nature? They have done such big things in the world, and no one can see through the schemes and intrigues that lay behind them. This shows just how insidious and venomous their nature is. Mankind has been profoundly corrupted by Satan. Satan’s venom flows through the blood of every person, and it can be seen that man’s nature is corrupt, evil, and reactionary, filled by and immersed in the philosophies of Satan—it is, in its entirety, a nature that betrays God. This is why people resist God and stand in opposition to God. Man can easily come to know himself if his nature can be dissected in this way.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man’s Nature

361. How do you understand human nature? Understanding your nature actually means dissecting the depths of your soul; it involves what is in your life. It is the logic of Satan and the viewpoints of Satan by which you have been living; that is, it is the life of Satan that you have been living by. Only by unearthing the deep-down parts of your soul can you understand your nature. How can these things be unearthed? They cannot be unearthed or dissected through a mere one or two events; many times, after you are finished doing something, you still have not come to an

understanding. It could take three or five years before you are able to gain even a tiny bit of realization and understanding. In many situations, you must self-reflect and come to know yourself, and only when you practice digging deep will you see results. As your understanding of the truth grows more and more profound, you will gradually come to know your own nature essence through self-reflection and self-knowledge. In order to know your nature, you must accomplish a few things. First, you must have a clear understanding of what you like. This does not refer to what you like to eat or wear; rather, it means the kinds of things you enjoy, the things you envy, the things you worship, the things you seek, and the things you pay attention to in your heart, the types of people you enjoy coming into contact with, the type of things you like to do, and the types of people you idolize in your heart. For example, most people like people of great standing, people who are elegant in their speech and deportment, or like those who speak with eloquent flattery or those who put on an act. The aforementioned is about what people they like to interact with. As for the things people enjoy, these include being willing to do certain things that are easy to do, enjoying doing things that others think are good and that would cause people to sing praises and give compliments. In people's natures, there is a common characteristic of the things they like. That is, they like people, events, and things that others are envious of due to outward appearances, they like people, events, and things that look beautiful and luxurious, and they like people, events and things that make others worship them due to appearances. These things that people are fond of are great, dazzling, gorgeous, and grand. People all worship these things. It can be seen that people do not possess any of the truth, nor do they have the likeness of genuine human beings. There is not the slightest degree of significance in worshiping these things, yet people still like them. … what you like, what

you focus on, what you worship, what you envy, and what you think about in your heart every day are all representative of your nature. It is enough to prove that your nature is fond of unrighteousness, and in serious situations, your nature is evil and incurable. You should analyze your nature in this way; that is, examine what you are fond of and what you forsake in your life. You might be good to someone for a time, but this does not prove that you are fond of them. What you are truly fond of is precisely what is in your nature; even if your bones were broken, you would still enjoy it and could never forsake it. This is not easy to change.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

362. The key to achieving a change in disposition is to know one's own nature, and this must happen in accordance with revelations from God. Only in God's word can one know one's own hideous nature, recognize in one's own nature Satan's various poisons, realize that one is foolish and ignorant, and recognize the weak and negative elements in one's nature. After these are fully known, and you are truly able to hate yourself and forsake the flesh, consistently carry out God's word, and have the will to absolutely submit to the Holy Spirit and to the word of God, then you will have embarked on the path of Peter. Without the grace of God, and without enlightenment and guidance from the Holy Spirit, it would be difficult to walk this path, because people do not possess truth and are unable to betray themselves. Walking Peter's path of perfection primarily rests on being resolved, having faith, and relying on God. Furthermore, one must submit to the work of the Holy Spirit; in all things, one cannot do without God's words. These are the key aspects, none of which can be violated. Getting to know oneself through experience is very difficult; without the work of the

Holy Spirit, it is very hard to enter it. To walk the path of Peter, one must concentrate on knowing oneself and on transforming one's disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

363. On one hand, during God's trials man comes to know his deficiencies and to see that he is insignificant, contemptible, and lowly, that he has nothing and is nothing; on the other hand, during His trials God creates different environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

364. The key to self-reflection and knowing yourself is this: The more you feel that in certain areas you have done well or have done the right thing, and the more you think you can satisfy God's will or are able to boast in certain areas, then the more it is worth it for you to know yourself in those areas and the more it is worth it for you to dig deep into them to see what impurities exist in you, as well as what things in you cannot satisfy God's will. Let us take Paul as an example. Paul was especially knowledgeable, and he suffered a lot in his preaching work. He was especially adored by many. As a result, after completing much work, he assumed there would be a crown set aside for him. This caused him to go

farther and farther down the wrong path, until finally he was punished by God. If, at the time, he had reflected upon himself and dissected himself, then he would not have thought that. In other words, Paul had not focused on seeking the truth in the words of the Lord Jesus; he had only believed in his own notions and imaginings. He had thought that as long as he did a few good things and exhibited good behavior, he would be praised and rewarded by God. In the end, his own notions and imagination blinded his spirit and covered his true face. However, people did not know this, and without God's bringing this to light, they continued to set Paul as a standard to reach for, an example to live by, and regarded him as the one they longed to be like and as the object of their pursuit, and as someone to be emulated. This story about Paul serves as a warning for everyone who believes in God, which is that whenever we feel we have done especially well, or believe that we are especially gifted in some respect, or think that we do not need to change or need to be dealt with in some respect, we should strive to reflect on and know ourselves better in that respect; this is crucial. This is because you certainly have not unearthed, paid attention to, or dissected the aspects of yourself which you believe to be good, in order to see whether or not they actually contain anything that resists God.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Recognizing One's Own Misguided Views Can One Truly Transform

365. If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your evil nature? If you are truly able to see the truth about yourself, then

you will start to loathe yourself. When you loathe yourself and then practice God's word, you will be able to forsake the flesh and have the strength to carry out truth without difficulty. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth, and practice some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly loathe themselves are they able to forsake the flesh. If they do not loathe themselves, they will be unable to forsake the flesh. Truly hating oneself comprises a few things: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears, such a person will think, "This is God's righteous punishment. God is indeed righteous; I really should die!" At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and

pitiful, so filthy and corrupt that he should be wiped out by God, and a soul like his is not fit to live on earth. At this point, this person will not resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death comes knocking, this person will think, “I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don’t know where God’s righteousness is. Why is He asking me to die? If even a person like me has to die, then who will be saved? Won’t the human race come to an end?” First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God’s punishment was nigh, it was too late to repent.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

D. On How to Undergo Judgment and Chastisement, and Trials and Refinement

366. In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his disobedience become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance.

Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

367. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become clean. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be made clean and be changed; through judgment and chastisement by the word, as

well as through refinement, man can purge away his corruption and be made pure. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use of the word to refine, judge, and disclose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Revolt against the old Satan! Revolt against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of

chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve this result. Only thus can man gradually be changed from this point onward.

—The Word, Vol. 1. The Appearance and Work of God. The Mystery of the Incarnation (4)

368. Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them into submission under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to

accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to submit before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of teaching, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified

according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

369. Faced with man's state and man's attitude toward God, God has done new work, allowing man to possess both knowledge of and obedience toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment, dealing and pruning of him, without which man would never know God and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. Only in this way does God do the work of refinement in those who are willing to seek the truth, in order that their resolve and love be made perfect by God. To those who are willing to seek the truth and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily known or understood by man, for God, in the end, is God. Ultimately, it is impossible for God to have the same disposition as man, and thus it is not easy for man to know His disposition. The truth is not inherently possessed by man, and is not easily understood by those who have been corrupted by Satan; man is devoid of the truth, and of the resolve to put the truth into practice, and if he does not suffer and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and

provides more enlightenment, and more actual pruning and dealing; through the comparison between the facts and the truth, He gives man a greater knowledge of himself and the truth, and gives man a greater understanding of God's will, thus allowing man to have a truer and purer love of God. Such are God's aims in carrying out refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, and nor does He do work that is without benefit to man. Refinement does not mean removing people from before God, and nor does it mean destroying them in hell. Rather, it means changing man's disposition during refinement, changing his intentions, his old views, changing his love for God, and changing his whole life. Refinement is a real test of man, and a form of real training, and only during refinement can his love serve its inherent function.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

370. People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being dealt with, disciplined, and pruned by His words. Only then can they achieve obedience and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and dealing of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

371. The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you go through this process and rely upon this step will you be able to satisfy God's will and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack true love for God; if they are not tested within, if they are not truly subjected to refinement, then their hearts will always be floating around outside. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your disobedience. Only during trials are people able to truly know their real states; trials make people better able to be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

372. When you suffer a little constraint or hardship, it is good for you; if you were given an easy time of it you would be ruined, and then how could you be protected? Today, it is because you are chastised, judged, and cursed that you are given protection. It is because you have suffered much that you are protected. If not, you would have long since fallen into depravity. This is not making things difficult for you intentionally—man's nature is hard to change, and it must be thus for their dispositions to be changed. Today, you do not even possess the conscience or sense that Paul

possessed, nor do you even have his self-awareness. You always have to be pressured, and you always have to be chastised and judged in order to awaken your spirits. Chastisement and judgment are what is best for your life. And when necessary, there must also be the chastisement of the facts coming upon you; only then will you fully submit. Your natures are such that without chastisement and cursing, you would be unwilling to bow your heads, unwilling to submit. Without the facts before your eyes, there would be no effect. You are too lowly and worthless in character! Without chastisement and judgment, it would be difficult for you to be conquered, and hard for your unrighteousness and disobedience to be overcome. Your old nature is so deeply rooted. If you were placed upon the throne, you would have no idea of heaven's height and earth's depth, much less of where you were headed. You do not even know where you came from, so how could you know the Lord of creation? Without the timely chastisement and curses of today, your final day would have long since arrived. That is to say nothing of your fate—would not that be even more in imminent danger? Without this timely chastisement and judgment, who knows how arrogant you would grow, or how depraved you would become. This chastisement and judgment have brought you to today, and they have preserved your existence. If you were still "educated" using the same methods as those of your "father," who knows what realm you would enter into! You have absolutely no ability to control and reflect upon yourselves. For people like you, if you just follow and obey without causing any interference or disruptions, My aims will be achieved. Should you not do better in accepting the chastisement and judgment of today? What other choices do you have?

—The Word, Vol. 1. The Appearance and Work of God. Practice (6)

373. For every step of God’s work, there is a way that people should cooperate. God refines people so that they have confidence as they undergo refinements. God perfects people so that they have confidence to be perfected by God and are willing to accept His refinements and to be dealt with and pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but still, there is work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness before God; in this way you will fulfill your own duty. All of you should see clearly from God’s work that His trials of people’s confidence and love require that they pray more to God, and that they more often savor God’s words before Him. If God enlightens you and has you understand His will, and yet you do not put any of this into practice, you will gain nothing. When you put God’s words into practice, you should still be able to pray to Him, and when you savor His words you should come before Him and seek and be full of confidence in Him, with no trace of feeling disheartened or cold. Those who do not put God’s words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who do not even want to gather together. So, you must clearly see what duty it is that people should fulfill. You may not know what God’s will actually is, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. In this way, you will be more able to accept God’s next step of work. When God works in a hidden way, it is a problem if you do not seek. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and draw back.

What kind of person acts in this way? This is someone who just follows wherever the herd goes. They have no stance, no testimony, and no vision! Most people are like this. If you continue on that way, one day when you come upon a great trial, you will fall into punishment. Having a stance is very important in God's process of perfecting people. If you do not doubt a single step of God's work, if you fulfill man's duty, if you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does in the present day you do not forget His exhortations, if you have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, then in the end you will be perfected by God and be made into an overcomer. If you are able to stand firm through every step of God's trials, and if you can still stand firm at the very end, then you are an overcomer, you are someone who has been perfected by God. If you cannot stand firm in your current trials, then in the future it will become even more difficult. If you only undergo an insignificant amount of suffering and you do not pursue the truth, then ultimately you will gain nothing. You will be left empty-handed. There are some people who give up their pursuit when they see that God is not speaking, and their heart becomes scattered. Is such a person not a fool? These kinds of people have no reality. When God is speaking, they are always running around, appearing busy and enthusiastic on the outside, but now that He is not speaking, they stop seeking. This kind of person has no future. During refinements, you must enter in from a positive perspective and learn the lessons that you should learn; when you pray to God and read His word, you should measure your own state against it, discover your shortcomings, and find that you still have many lessons to learn. The more sincerely you seek as you undergo refinements, the more you will find yourself inadequate. When you are experiencing refinements

there are many issues that you encounter; you cannot see them clearly, you complain, you reveal your own flesh—only in this way can you discover that you have far too many corrupt dispositions within you.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

374. While undergoing trials, it is normal for people to be weak, or to have negativity within them, or to lack clarity on God's will or their path for practice. But in any case, you must have faith in God's work, and not deny God, just like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take them all away. No matter how he was tested, he maintained this belief. In your experience, no matter what refinement you undergo through God's words, what God requires of mankind, in brief, is their faith and their love for Him. What He perfects by working in this way is people's faith, love, and aspirations. God does the work of perfection on people, and they cannot see it, cannot feel it; under such circumstances, your faith is required. People's faith is required when something cannot be seen by the naked eye, and your faith is required when you cannot let go of your own notions. When you do not have clarity about God's work, what is required of you is to have faith and to take a firm stance and stand witness. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you do not have faith, then you cannot be perfected and you will be unable to see God's actions, much less His omnipotence. When you have faith that you will see His actions in your practical experience, then God will appear to you, and He will enlighten and guide you from within.

Without that faith, God will be unable to do that. If you have lost hope in God, how will you be able to experience His work? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does, will He enlighten and illuminate you through your experiences, and only then will you be able to see His actions. These things are all achieved through faith. Faith comes only through refinement, and in the absence of refinement, faith cannot develop. What does this word, "faith," refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God's work does not align with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and faith is something that is followed by refinement; refinement and faith cannot be separated. No matter how God works, and no matter your environment, you are able to pursue life and seek the truth, and seek knowledge of God's work, and have an understanding of His actions, and you are able to act according to the truth. Doing so is what it is to have true faith, and doing so shows that you have not lost faith in God. You can only have true faith in God if you are able to persist in pursuing the truth through refinement, if you are able to truly love God and do not develop doubts about Him, if no matter what He does you still practice the truth to satisfy Him, and if you are able to seek in the depths for His will and be considerate of His will. In the past, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you—do you then now lose hope in God? So, you must at all times pursue life and seek to satisfy God's will. This is called genuine faith, and this is the truest and most beautiful kind of love.

375. The purpose of the work of refinement is primarily to perfect people's faith. In the end, what is achieved is that you want to leave but, at the same time, you cannot; some people are still able to have faith even when they are bereft of the tiniest shred of hope; and people no longer have hope at all regarding their own future prospects. Only at this time will God's refinement be finished. Man still has not reached the stage of hovering between life and death, and they have not tasted death, so the process of refinement is not yet finished. Even those who were at the step of the service-doers were not refined to the utmost. Job underwent extreme refinement, and he had nothing to rely on. People must undergo refinements to the point that they have no hope and nothing to rely on—only this is true refinement. During the time of the service-doers, if your heart was always quiet before God, and if no matter what He did and no matter what His will for you was, you always obeyed His arrangements, then at the end of the road you would understand everything that God had done. You undergo the trials of Job, and at the same time you undergo the trials of Peter. When Job was tested, he stood witness, and in the end, Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: "I hide from the land of filth but show Myself to the holy kingdom"? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or make complaints against God in the face of refinements, thus failing to stand witness for Him and becoming Satan's laughing stock, then you will not gain the appearance of God. If you are like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to

detest his own flesh without complaining or sinning through his words, then you will be standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly obedient in front of God and without other requirements of Him or your own notions, then God will appear to you.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

376. Your many experiences of failure, of weakness, your times of negativity, can all be said to be God's trials. This is because everything comes from God, and all things and events are in His hands. Whether you fail or whether you are weak and you stumble, it all rests on God and is within His grasp. From God's perspective, this is a trial of you, and if you cannot recognize that, it will become temptation. There are two kinds of states that people should recognize: One comes from the Holy Spirit, and the likely source of the other is Satan. One is a state in which the Holy Spirit illuminates you and allows you to know yourself, to detest and feel regret about yourself and to be able to have genuine love for God, to set your heart on satisfying Him. The other is a state in which you know yourself, but you are negative and weak. It could be said that this state is God's refinement, and also that it is Satan's temptation. If you recognize that this is God's salvation of you and if you feel that you are now deeply in His debt, and if from now on you try to repay Him and no longer fall into such depravity, if you put your effort into eating and drinking His words, and if you always consider yourself to be lacking, and have a heart of longing, then this is God's trial. After the suffering has ended and you are once again moving forward, God will still lead, illuminate, enlighten, and nourish you. But if you do not recognize it and you are negative, simply abandoning yourself to despair, if you think in this way, then Satan's

temptation will have come upon you. When Job underwent trials, God and Satan were betting with each other, and God allowed Satan to afflict Job. Even though it was God testing Job, it was actually Satan that came upon him. For Satan, it was tempting Job, but Job was on God's side. If that had not been the case, then Job would have fallen into temptation. As soon as people fall into temptation, they fall into danger. Undergoing refinement can be said to be a trial from God, but if you are not in a good state, it can be said to be temptation from Satan. If you are not clear about the vision, Satan will accuse you and obscure you in the aspect of vision. Before you know it, you will fall into temptation.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

377. While undergoing trials, even when you do not know what God wants to do and what work He wants to accomplish, you should know that God's intentions for mankind are always good. If you pursue Him with a true heart then He will never leave you, and in the end He will surely perfect you, and bring people to an appropriate destination. Regardless of how God is currently testing people, there will come a day when He will provide people with an appropriate outcome and give them the appropriate retribution based on what they have done. God will not lead people to a certain point and then just cast them aside and ignore them. This is because God is trustworthy. At this stage, the Holy Spirit is doing the work of refinement. He is refining every single person. In the steps of work that were constituted by the trial of death and the trial of chastisement, refinement was carried out through words. For people to experience God's work, they must first understand His current work and how mankind should cooperate. Indeed, this is something that everyone should understand. No matter what God does, whether it be refinement or even if He is not

speaking, not a single step of God's work falls in line with mankind's notions. Each step of His work shatters and breaks through people's notions. This is His work. But you must believe that, since God's work has reached a certain stage, He will not put all mankind to death no matter what. He gives both promises and blessings to mankind, and all those who pursue Him will be able to gain His blessings, but those who do not will be cast aside by God. This depends on your pursuit. Regardless of anything else, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but without pursuit they are unattainable. You should be able to see this now—God's refinement and His chastisement of people is His work, but people, for their part, must pursue a change in disposition at all times.

—The Word, Vol. 1. The Appearance and Work of God. You Should Maintain Your Devotion to God

378. Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, and they must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and who truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft

of the visions and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is a tremendous refinement; but for those who fish in troubled waters, it is the work of complete elimination. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been purged. Those who do not satisfy God in the final stage of His

work will be completely eliminated, and those who are eliminated are of the devil. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person on a whim; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not mistreat anyone who truly loves Him.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

379. When he was being chastised by God, Peter prayed, "O God! My flesh is disobedient, and You chastise me and judge me. I rejoice in Your

chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can express Your disposition and allow Your righteous disposition to be seen by all creatures, and if it can make my love for You more pure, that I can attain the likeness of one who is righteous, then Your judgment is good, for such is Your gracious will. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter what You do, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint." This is Peter's knowledge after he experienced the work of God, and it is also a testimony to his love of God.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

380. Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my

greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a creature, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

381. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, "God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and

patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, they have allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the domain of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness and take my freedom, I can continue living, but if Your chastisement and judgment were to ever leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words. Without Your love, I would live under the domain of Satan, and would be unable to see Your glorious face. How could I continue living? I could not endure such darkness, such a life. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the creatures."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

382. If you are someone who pursues being made perfect, then you will have borne testimony, and you will say: “In this step-by-step work of God, I have accepted God’s work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me and brought me blessings and grace; it is His judgment and chastisement that has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, and nor could I have been saved. Today I see: As a creature, not only does one enjoy all things made by the Creator, but, more importantly, all creatures should enjoy the righteous disposition of God and His righteous judgment, because God’s disposition is worthy of man’s enjoyment. As a creature that has been corrupted by Satan, one should enjoy God’s righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God’s love today, I have had the good fortune to see it, and in this I have been blessed.” This is the path walked by those who experience being made perfect, and this is the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, who possess the truth. When they experience until the very end, during God’s judgment they will surely completely rid themselves of the influence of Satan, and be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

383. After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has, without knowing it, come to understand the principles of human conduct, and has come to appreciate God's years of devotion to saving mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, all of his misunderstandings toward God, and the unreasonable demands he has made of Him. The clock cannot be turned back. Past events become regretful memories of man, and the words and love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty … only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they were in the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent and no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

E. On How to Be an Honest Person

384. You ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Devious is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who

tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

385. I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and

so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God's Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

386. Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have love for God in your heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective. …

To be a believer in God means that all you do must be brought before Him and made subject to His scrutiny. If what you do can be brought before

God's Spirit but not before God's flesh, this shows that you have not come under scrutiny by His Spirit. Who is the Spirit of God? Who is the person to whom God bears witness? Are They not one and the same? Most see Them as two separate beings, believing God's Spirit is God's Spirit, and the person to whom God bears witness is merely a human. But are you not mistaken? On whose behalf does this person work? Those who do not know God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Are you not confused? Today, all who cannot accept God's scrutiny cannot receive His approval, and those who do not know God incarnate cannot be perfected. Look at all that you do, and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer. Can evildoers be perfected? All that you do, every action, every intention, and every reaction should be brought before God. Even your daily spiritual life—your prayers, your closeness to God, how you eat and drink of God's words, your fellowship with your brothers and sisters, and your life within the church—and your service in partnership can be brought before God for His scrutiny. It is such practice that will help you achieve growth in life. The process of accepting God's scrutiny is the process of purification. The more you can accept God's scrutiny, the more you are purified and the more you are in accord with God's will, so that you will not be drawn into debauchery, and your heart will live in His presence. The more you accept His scrutiny, the greater are Satan's humiliation and your ability to forsake the flesh. So, the acceptance of God's scrutiny is a path of practice people should follow. No matter what you do, even when communing with your brothers and sisters, you can bring your acts before God and seek His scrutiny and aim to obey God Himself; this will make what you practice

much more correct. Only if you bring all you do before God and accept God's scrutiny can you be someone who lives in the presence of God.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Are After His Own Heart

387. As an honest person, you must first lay your heart bare so that everyone can look into it, see all that you are thinking, and glimpse your true face; you must not try to disguise or package yourself to look good. Only then will people trust you and consider you honest. This is the most fundamental practice, and the prerequisite, of being an honest person. You are always pretending, always feigning holiness, virtuousness, greatness, and feigning high moral qualities. You do not let people see your corruption and your failings. You present a false image to people so that they believe you are upstanding, great, self-sacrificing, impartial, and selfless. This is deceitfulness. Do not put on a disguise, and do not package yourself; instead, lay yourself and your heart bare for others to see. If you can lay your heart bare for others to see, and lay bare all your thoughts and plans—both positive and negative—then are you not being honest? If you can lay yourself bare for others to see, then God, too, will see you and say, "You have laid yourself bare for others to see, and so you are surely honest before Me, too." If you only lay yourself bare to God when out of view of other people, and always pretend to be great and virtuous or just and selfless when in their company, then what will God think and say? He will say, "You are genuinely deceitful; you are purely hypocritical and petty; and you are not an honest person." God will condemn you thusly. If you wish to be an honest person, then regardless of what you do before God or others, you should be able to open yourself up and lay yourself bare.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. The Most Fundamental Practice of Being an Honest Person

388. Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are laboring in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

389. Only if people seek to be honest can they know how deeply corrupted they are and whether or not they have any human likeness; only when they are practicing honesty can they become aware of how many lies they tell and how deeply hidden their deceit and dishonesty are. Only while having the experience of practicing being honest can people gradually come to know the truth of their own corruption and recognize their own nature essence, and only then can their corrupt dispositions be constantly purified. Only in the course of their corrupt dispositions being constantly purified will people be able to gain the truth. Take your time experiencing these words. God does not perfect those who are deceitful. If your heart is not honest—if you are not an honest person—then you will never be gained by God. Likewise, you will never gain the truth, and will also be incapable of gaining God. If you cannot gain God and you do not understand the truth,

then what does this mean? It means that you are hostile to God, you are incompatible with Him, and He is not your God. And if God is not your God, then you cannot attain salvation. If you cannot attain salvation, you will forever be a bitter enemy of God, and your outcome will be set. Thus, if people wish to be saved, then they must start by being honest. There is a sign that marks those who shall ultimately be gained by God. Do you know what it is? It is written in Revelation, in the Bible: “And in their mouth was found no lie; they are without blemish.” Who are “they”? They are those who are perfected and gained by God, and are saved. How does God describe these people? What are the characteristics and the expressions of their actions? (They are without blemish. They speak no lies.) You should all understand and grasp what speaking no lies means: It means being honest. What does it mean to be without blemish? How does God define someone who is without blemish? Those without blemish are able to fear God and shun evil; they are the ones who can abide by God’s way. Such people are perfect in God’s eyes; they are without blemish.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Six Indicators of Life Growth

390. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you disobedience, deceit, greed, and complaint. As your heart is far from honest, you have never received positive recognition from God and never lived in the light. How one’s fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance

with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

F. On How to Practice Obedience to God

391. God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all creation. Humanity lost their God-fearing heart as well as the function incumbent upon God's creatures after being corrupted by Satan, thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means

making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

392. Since you believe in God, you must obey Him. If you are unable to do this, then it does not matter whether you believe in God or not. If you have believed in God for many years, and yet have never obeyed Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a nonbeliever. How could such people be able to obey the work

and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They exalt themselves before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the "treasures" in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are "indomitable heroes," generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their "sacred and inviolable" duty. None dare touch them; not a single person dares openly reproach them. They become "kings" in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My work; how can I allow these living devils to exist before My eyes? Even those who are only half obedient cannot carry on until the end, much less these tyrants without the slightest obedience in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God? My purpose in doing the work of conquest is not solely to conquer for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the

wicked, and, furthermore, to conquer for the sake of perfecting those who willingly obey. In the end, all will be separated according to kind, and the ones who are perfected will be the ones whose thoughts and ideas are filled with obedience. This is the work that shall ultimately be accomplished. Those whose every action is rebellious, meanwhile, will be punished and sent to burn in the fires, the objects of eternal curse. When that time comes, those "great and indomitable heroes" of ages past will become the basest and most shunned "weak and impotent cowards." Only this can illustrate every aspect of God's righteousness, and His disposition that is unoffendable by man, and only this can appease the hatred in My heart. Do you not agree that this is entirely reasonable?

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

393. The work done by God differs from period to period. If you are of great obedience to God's work in one phase, but in the next phase your obedience toward His work is poor, or you are incapable of obedience, then God shall desert you. If you keep pace with God as He takes this step, then you must continue to keep pace when He ascends the next; only then will you be someone who is obedient to the Holy Spirit. Since you believe in God, you must remain constant in your obedience. You cannot simply obey when you please and disobey when you do not. This kind of obedience is not praised by God. If you cannot keep pace with the new work I fellowship, and continue to hold on to the former sayings, then how can there be progress in your life? God's work is to supply you through His words. When you obey and accept His words, the Holy Spirit shall surely work in you. The Holy Spirit works exactly as I speak; do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to behold, bringing you into the light of the present, and when you walk

into this light, the Holy Spirit shall immediately work in you. There are some who may be recalcitrant, saying, “I simply will not carry out what You say.” In which case, I tell you that you have now come to the end of the road; you are dried up, and have no more life. Thus, in experiencing the transformation of your disposition, nothing is more crucial than keeping pace with the present light. The Holy Spirit not only works in certain people who are used by God, but, furthermore, in the church. He could be working in anyone. He may work in you during the present time, and you will experience this work. During the next period, He may work in someone else, in which case you must haste to follow; the more closely you follow the present light, the more your life can grow. No matter what manner of person someone is, if the Holy Spirit works in them, then you must follow. Take in their experiences through your own, and you will receive even higher things. In so doing you will progress more quickly. This is the path of perfection for man and the means by which life grows. The path to being made perfect is reached through your obedience to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will allow you to gain or see things. If you can set foot upon this right track, it shows that there is great hope for you to be perfected by God. If you cannot, it shows that your future is bleak, devoid of light. Once you embark upon the right track, you will gain revelation in all things. No matter what the Holy Spirit reveals to others, if you proceed on the basis of their knowledge to experience things on your own, then this experience will become a part of your life, and you will be able to supply others out of this experience. Those who supply others by parroting words are people who have not had any experiences; you must learn to find, through the enlightenment and illumination of others, a way of practice before you can begin to speak of

your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience thus, obeying all that comes from God. You should seek the will of God in all things and learn the lessons in all things, that your life may grow. Such practice affords the fastest progress.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

394. Submission to the work of God must be real and actual, and it must be lived out. Superficial submission alone cannot receive God's praise, and merely obeying the superficial aspects of God's word, without seeking change in one's disposition, is not after God's heart. Obedience to God and submission to the work of God are one and the same. Those who submit only to God but not to His work cannot be deemed obedient, much less those who do not truly submit but are outwardly sycophantic. Those who truly submit to God are all able to gain from the work and achieve understanding of the disposition and work of God. Only such people truly submit to God. Such people are able to gain new knowledge, and undergo new changes, from new work. Only these people are praised by God, only these people are perfected, and only these are the ones whose dispositions have changed. Those who are praised by God are those who gladly submit to God, and to His word and work. Only such people are in the right, only such people sincerely want God, and sincerely seek God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

395. During God's time in the flesh, the submission He requires of people does not involve refraining from making judgments or resisting, as they imagine; rather, He requires that people use His words as their principle to live by and the foundation of their survival, that they absolutely

put the essence of His words into practice, and that they completely satisfy His will. One aspect of requiring people to submit to God incarnate refers to putting His words into practice, while another aspect refers to being able to submit to His normality and practicality. These must be both absolute. Those who can achieve both of these aspects are all those who harbor genuine love for God in their hearts. They are all people who have been gained by God, and they all love God as they love their own lives. …

The group of people whom God incarnate wants to gain today are those who conform to His will. They need only submit to His work, and stop constantly concerning themselves with the ideas of God in heaven, living in vagueness, and making things difficult for God in the flesh. Those who are able to obey Him are those who absolutely listen to His words and submit to His arrangements. Such people pay no mind at all to what God in heaven might really be like or what kind of work God in heaven might currently be doing among mankind; they fully give their hearts to God on earth and they place their entire beings before Him. They never give any consideration to their own safety, nor do they ever make a fuss over the normality and practicality of God in the flesh. Those who submit to God in the flesh can be perfected by Him. Those who believe in God in heaven will gain nothing. This is because it is not God in heaven, but God on earth, who bestows promises and blessings upon people. People should not always magnify God in heaven while seeing God on earth as a mere average person; this is unfair. God in heaven is great and wonderful with marvelous wisdom, yet this does not exist at all; God on earth is very average and insignificant, and is also very normal. He does not have an extraordinary mind or perform earth-shattering acts; He simply works and speaks in a very normal and practical manner. While He does not speak through thunder or summon the wind and the rain, He truly is the incarnation of God

in heaven, and He really is the God living amongst humans. People must not magnify the one whom they are able to understand and who corresponds to their own imaginations as God, while seeing the one they cannot accept and absolutely cannot imagine as being lowly. All of this comes from people's rebelliousness; it is all the source of mankind's resistance to God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

396. The key to obeying God is appreciating the new light, and being able to accept it and put it into practice. This alone is true obedience. Those who lack the will to yearn for God are incapable of intentionally submitting to Him, and can only oppose God as a result of their satisfaction with the status quo. That man cannot obey God is because he is possessed by what came before. The things that came before have given people all manner of notions and imaginings about God, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does actual work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will eliminate each of them in turn. Young and old alike, those who do not obey God in their faith and have the wrong intentions are those who oppose and interrupt, and such people will

unquestionably be eliminated by God. Those who are without the slightest obedience to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not obey the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him. God makes people perfect through their obedience, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, and only then can they possess the true knowledge of God. Not being satisfied with living amid God's grace, actively yearning and searching for the truth, and seeking to be gained by God—this is what it means to consciously obey God and this is precisely the kind of faith that He wants. People who do nothing more than enjoy God's grace cannot be made perfect or changed; and their obedience, piety, love, and patience are all superficial. Those who only enjoy God's grace cannot truly know God, and even when they do know God, their knowledge is superficial, and they say things like "God loves man," or "God is compassionate toward man." This does not represent the life of man, and does not show that people truly know God. If, when God's words refine them, or when His trials come upon them, people are unable to obey God—if, instead, they become doubtful, and fall down—then they are not in the least bit obedient. Within them, there are many rules and restrictions about faith in God; old experiences that are the result of many years of faith, or various doctrines based upon the Bible. Could people such as this obey God? These people are full of human things—how could they obey God? Their "obedience" is according to personal preference—would God want obedience like this? This is not obedience to God, but adherence to

doctrine; it is self-satisfaction and self-appeasement. If you say that this is obedience to God, do you not blaspheme against Him?

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

397. All those who do not seek obedience to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve obedience to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to obey God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who obeys, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and show everybody that all those who are hypocrites will, with certainty, be detested and rejected by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

—The Word, Vol. 1. The Appearance and Work of God. In Your Faith in God You Should Obey God

398. In measuring whether or not people can obey God, the key thing to look at is whether they desire anything extravagant from God, and whether or not they have ulterior motives. If people are always making demands of God, it proves that they are not obedient to Him. Whatever

happens to you, if you cannot receive it from God, cannot seek the truth, are always speaking from your own subjective reasoning and always feeling that only you are right, and are even still capable of doubting God, then you will be in trouble. Such people are the most arrogant and rebellious to God. People who always make demands of God can never truly obey Him. If you make demands of God, this proves that you are making a deal with God, that you are choosing your own thoughts, and acting according to your own thoughts. In this, you betray God, and are without obedience. To make demands of God is senseless; if you truly believe that He is God, then you will not dare to make demands of Him, nor will you be qualified to make demands of Him, whether they be reasonable or not. If you have true faith, and believe that He is God, then you will have no choice but to worship and obey Him. People today not only have a choice, but even demand that God act in accordance with their own thoughts. They choose their own thoughts and ask that God act according to them, and they do not require themselves to act according to God's thoughts. Therefore, there is no true faith in man, no substantial faith, and they can never receive God's praise. When you are able to make fewer demands of God, your true faith and your obedience will grow, and your sense of reason will also become comparatively normal.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. People Make Too Many Demands of God

399. When confronting real-life problems, how should you know and understand God's authority and His sovereignty? When you are faced with these problems and do not know how to understand, handle, and experience them, what attitude should you adopt to demonstrate your intention to submit, your desire to submit, and the reality of your submission to God's sovereignty and arrangements? First you must learn to wait; then you must learn to seek; then you must learn to submit. "Waiting" means waiting for

the time of God, awaiting the people, events, and things that He has arranged for you, waiting for His will to reveal itself gradually to you. "Seeking" means observing and understanding God's thoughtful intentions for you through the people, events, and things that He has laid out, understanding the truth through them, understanding what humans must accomplish and the ways they must adhere to, understanding what results God means to achieve in humans and what accomplishments He means to attain in them. "Submitting," of course, refers to accepting the people, events, and things that God has orchestrated, accepting His sovereignty and, through it, coming to know how the Creator dictates man's fate, how He supplies man with His life, how He works the truth within man. All things under God's arrangements and sovereignty obey natural laws, and if you resolve to let God arrange and dictate everything for you, you should learn to wait, you should learn to seek, and you should learn to submit. This is the attitude every person who wants to submit to God's authority must adopt, the basic quality every person who wants to accept God's sovereignty and arrangements must possess. To hold such an attitude, to possess such a quality, you must work harder. This is the only way you can enter into the true reality.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

400. When Noah did as God instructed, he did not know what God's intentions were. He did not know what God wanted to accomplish. God had only given him a command and instructed him to do something, and without much explanation, Noah went ahead and did it. He did not try to secretly figure out God's intentions, nor did he resist God or show insincerity. He just went and did it accordingly with a pure and simple heart. Whatever God had him do, he did, and obeying and listening to God's word underpinned his belief in what he did. That was how

straightforwardly and simply he dealt with what God entrusted. His essence —the essence of his actions was obedience, not second-guessing, not resisting, and moreover, not thinking of his own personal interests or his gains and losses. Further, when God said He would destroy the world with a flood, Noah did not ask when or ask what would become of things, and he certainly did not ask God how He was going to destroy the world. He simply did as God instructed. However God wanted it to be made and made with what, he did exactly as God asked and also commenced action immediately. He acted according to God's instructions with an attitude of wanting to satisfy God. Was he doing it to help himself avoid the disaster? No. Did he ask God how much longer it would be before the world was to be destroyed? He did not. Did he ask God or did he know how long it would take to build the ark? He did not know that either. He simply obeyed, listened, and acted accordingly.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

401. In his belief in God, Peter sought to satisfy God in everything, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his love for God. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a creature of God? Whether in chastisement, judgment, or tribulation, you are always capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love for God. If man can achieve this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator. Imagine that you are able to work for God, yet you do not obey God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a creature of God, but you will also be condemned by

God, for you are someone who does not possess the truth, who is incapable of obeying God, and who is disobedient to God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not obey or love the Creator. You are someone who is innately disobedient to God, and so such people are not beloved by the Creator.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

402. Bearing a resounding witness for God primarily relates to whether or not you have an understanding of the practical God, and to whether or not you are able to submit before this person who is not only ordinary, but normal, and submit even unto death. If, by way of this submission, you truly bear witness for God, that means you have been obtained by God. If you can submit unto death and, before Him, be free of complaints, not make judgments, not slander, not have any notions, and not have any ulterior motives, then in this way God will gain glory. Submission before a regular person who is looked down upon by man, and being able to submit unto death without any notions—this is true testimony. The reality that God requires people to enter into is that you are able to obey His words, put them into practice, bow down in front of the practical God and know your own corruption, open up your heart in front of Him, and, ultimately, be gained by Him through these words of His. God gains glory when these utterances conquer you and make you fully obedient to Him; through this, He shames Satan and completes His work. When you do not have any notions about the practicality of God incarnate—that is, when you have stood firm in this trial—then you have borne this witness well. If there comes a day when you have a full understanding of the practical God and can submit unto death like Peter did, then you will be gained and perfected

by God. Anything God does that is not in line with your notions is a trial for you. If God's work were in line with your notions, it would not require you to suffer or be refined. It is because His work is so practical and not in line with your notions that it requires you to let go of such notions. This is why it is a trial for you. It is because of God's practicality that all people are in the midst of trials; His work is practical, not supernatural. By fully understanding His practical words and His practical utterances without any notions, and being able to genuinely love Him as His work grows ever more practical, you will be gained by Him. The group of people whom God will gain are those who know God; that is, those who know His practicality. Furthermore, they are those who are able to submit to God's practical work.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

403. Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have rendered service to the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they shall be punished according to their wicked conduct. God is for humans to believe in, and He is also worthy of their obedience. Those who only have faith in the vague and invisible God are people who do not believe in God and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to be disobedient and resist the God who is visible in the flesh, then these "vagueists" will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, will

ultimately become objects of elimination and destruction. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will be even more likely to be destroyed in the future. None of these people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of resistance and disobedience to God, and they do not have the slightest intention of submitting to Him. Such people will all be destroyed.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

G. On How to Fulfill One's Duty Adequately

404. As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the righteous cause of mankind, then our souls will be unworthy of those who were martyred for God's commission, and much more unworthy of God, who has provided us with everything.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

405. How you regard God's commissions is a very serious matter! If you cannot complete what God has entrusted to you, then you are not fit to live in His presence and should be punished. It is ordained by Heaven and acknowledged by earth that humans should complete whatever commissions God entrusts to them; this is their supreme responsibility, and is just as important as their very lives. If you do not take God's commissions seriously, then you are betraying Him in the most grievous way; in this, you are more lamentable than Judas, and should be cursed. People must gain a thorough understanding of how to view what God entrusts to them and, at the very least, must comprehend that the commissions He entrusts to humanity are exaltations and special favors from God; they are most glorious things. Everything else can be abandoned; even if one must sacrifice one's own life, he must still fulfill God's commission.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

406. There is no correlation between the duty of man and whether he is blessed or cursed. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. To be blessed is when someone is made perfect and enjoys God's blessings after experiencing judgment. To be cursed is when someone's disposition does not change after they have experienced chastisement and judgment, it is when they do not experience being made perfect but are punished. But regardless of whether they are blessed or cursed, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the very least that a person, a person who pursues God, should do. You should not do your duty only to be blessed, and you should not refuse to act for fear of being cursed. Let Me tell you this one thing: Man's performance of his duty is what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the fulfillment of their duty. They are those who remain unchanged and will be cursed. Not only are their expressions impure, but everything they express is wicked.

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

407. Creatures of God should perform their duty; you live under God's dominion, you accept all that is provided by God, everything that comes from God, and so you should fulfill your responsibilities and obligations—

this is your duty. From this it can be seen that for mankind to perform the duty of a creature of God is more righteous, beautiful, and noble than anything else done whilst living in the world of man; nothing among mankind is more meaningful or worthy, and nothing brings greater meaning and worth to the life of a creature of God, than performing the duty of a creature of God. For a creature of God to be able to perform the duty of a creature of God, to be able to satisfy the Creator, is the most wonderful thing among mankind, and is something that should be celebrated among mankind. Anything entrusted by the Creator to creatures of God should be unconditionally accepted by them; for mankind, this is something blessed and glorious, and for all of mankind who perform the duty of a creature of God, nothing is more wonderful or worthy of commemoration—it is something positive. And as for how the Creator treats those who perform the duty of a creature of God, and what He promises them, this is a matter for the Creator, and no business of created mankind. To put it bluntly, this is up to God; you will get whatever God gives you, and if He gives you nothing, then there is nothing you can say about it. When a creature of God accepts God's commission, and cooperates with the Creator to perform their duty and do what they can, this is not a transaction or a trade; creatures of God must not try to use any attitude or thing to barter for blessings or promises from God. When the Creator entrusts this work to you, it is right and proper that, as creatures of God, you accept this duty and commission; there is no transaction involved. On the Creator's side, He is willing to entrust this commission to each and every one of you; and on created mankind's side, people should gladly accept this duty, treating it as their life's obligation, as the worth they should live out in this life. There is no transaction here, this is not an equivalent exchange, much less does it involve any reward or any kind of interpretation. This is not a trade, it is not

an exchange for the price people pay or the labor they contribute when performing their duty. God has never said that, and it should not be understood thus by man.

—The Word, Vol. 4. Exposing Antichrists. Item Nine (Part Six)

408. When a person accepts what God entrusts to them, God has a standard for judging whether their actions are good or bad and whether the person has obeyed, and whether the person has satisfied God's will and whether what they do meets that standard. What God cares about is the person's heart, not their actions on the surface. It is not the case that God should bless someone as long as they do something, regardless of how they do it. This is a misunderstanding people have about God. God looks not just at the end result of things, but places more emphasis on how a person's heart is and how a person's attitude is during the development of things, and He looks at whether there is obedience, consideration, and the desire to satisfy God in their heart.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself I

409. No matter what duty you fulfill, you must always seek to grasp God's will and understand what His requirements are regarding your duty; only then will you be able to handle matters in a principled way. In performing your duty, you absolutely cannot go by your personal preferences, by just doing whatever you would like to do, whatever you would be happy and comfortable doing, or whatever would make you look good. If you forcibly impose your personal preferences on God or practice them as though they were the truth, observing them as if they were the truth principles, then that is not fulfilling your duty, and performing your duty in this way will not be remembered by God. Some people do not understand the truth, and they do not know what it means to fulfill their duties well. They feel that since they have put their heart and effort into it, forsaken

their flesh and suffered, then the fulfilling of their duties should be up to standard—but why, then, is God always dissatisfied? Where have these people gone wrong? Their mistake was to not seek out God's requirements, and instead act according to their own ideas; they treated their own desires, preferences, and selfish motives as the truth, and they treated them as though they were what God loved, as though they were His standards and requirements. They saw what they believed to be correct, good, and beautiful to be the truth; this is wrong. In fact, even though people might sometimes think something is right and that it accords with the truth, that does not necessarily mean that it accords with God's will. The more people think something is right, the more cautious they should be and the more they should seek the truth to see whether what they are thinking meets God's requirements. If it happens to run counter to His requirements and counter to His words, then it is unacceptable even if you think it is right, it is but a human thought, and it will not necessarily accord with the truth no matter how right you think it is. Your determination of right and wrong must be based solely on God's words, and no matter how right you think something is, unless there is a basis for it in God's words, you must discard it. What is duty? It is a commission entrusted by God to people. So how should you fulfill your duty? By acting in accordance with God's requirements and standards, and by basing your behavior on the truth principles rather than on human subjective desires. In this way, your fulfilling of your duties will be up to standard.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Seeking the Principles of the Truth Can One Perform One's Duty Well

410. For some people, no matter what issue they might encounter when performing their duties, they do not seek the truth, and they always act according to their own thoughts, notions, imaginings, and desires. They

are constantly satisfying their own selfish desires, and their corrupt dispositions are always in control over their actions. Though they may complete the duties to which they have been assigned, they do not gain any truth. So, what are such people relying on when performing their duties? They are relying neither on the truth nor on God. That bit of truth that they do understand has not taken up sovereignty in their hearts; they are relying on their own gifts and abilities, on whatever knowledge that they have acquired, and on their talents, as well as on their own willpower or good intentions, to complete these duties. Is this doing their duty well? Is this doing their duty satisfactorily? Though you may sometimes rely on your naturalness, imagination, notions, knowledge, and learning to fulfill your duty, no issues of principle emerge in some of the things you do. On the surface, it looks as though you have not taken the wrong path, but there is one thing that cannot be overlooked: During the process of performing your duty, if your notions, imaginings, and personal desires never change and are never replaced with the truth, and if your actions and deeds are never done in accordance with the truth principle, then what will the final outcome be? You will become a service-doer. This is precisely what was written in the Bible: “Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name? And in Your name have cast out devils? And in Your name done many wonderful works? And then will I profess to them, I never knew you: depart from Me, you that work iniquity” (Mat 7:22–23). Why does God call these people who exert effort and who render service, “you that work iniquity”? There is one point we can be sure on, and that is that no matter what duties or work these people do, their motivations, impetus, intentions, and thoughts arise entirely from their selfish desires, are totally based on their own ideas and personal interests, and their considerations and plans completely revolve around their reputation, status, vanity, and

future prospects. Deep down, they possess no truth, nor do they act in accordance with the truth principle. Thus, what is crucial for you to seek now? (We should seek the truth, and perform our duties in accordance with God's will and requirements.) What specifically should you do when performing your duties in accordance with God's requirements? With regard to your intentions and ideas when doing something, you must learn how to discern whether or not they accord with the truth, as well as whether your intentions and ideas are geared toward fulfilling your own selfish desires or the interests of God's house. If your intentions and ideas accord with the truth, then you can do your duty in line with your thinking; however, if they do not accord with the truth, then you must quickly turn around and abandon that path. That path is not right, and you cannot practice that way; if you continue to walk that path, then you will end up committing evil.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

411. When fulfilling your duty, you should always examine yourself to see if you are doing things according to principle, if your performance of your duty is up to standard, whether or not you are simply doing it in a perfunctory manner, whether you have tried to shirk your responsibilities, and whether there are any problems with your attitude and the way you think. Once you have self-reflected and these things become clear to you, you will have an easier time fulfilling your duty. No matter what you encounter while performing your duty—negativity and weakness, or being in a bad mood after being dealt with—you should treat it properly, and you must also seek the truth and understand God's will. By doing these things, you will have a path to practice. If you wish to do a good job in fulfilling your duty, then you must not be affected by your mood. No matter how negative or weak you are feeling, you should practice the truth in

everything you do, with absolute strictness, and sticking to the principles. If you do this, then not only will other people approve of you, but God will like you, too. As such, you will be a person who is responsible and who shoulders a burden; you will be a genuinely good person who actually fulfills your duties up to standard and who fully lives out the likeness of a genuine person. Such people are purified and achieve real transformation when fulfilling their duties, and they can be said to be honest in God's eyes. Only honest people can persevere with practicing the truth and succeed in acting with principle, and can fulfill their duties up to standard. People who act with principle fulfill their duties meticulously when they are in a good mood; they do not work in a perfunctory manner, they are not arrogant and they do not show themselves off to make others think highly of them. When they are in a bad mood, however, they complete their everyday tasks just as earnestly and responsibly, and even if they encounter something that is detrimental to the fulfilment of their duties, or that puts a bit of pressure on them or causes a disruption while they do their duties, they are still able to quiet their hearts before God and pray, saying, "No matter how big a problem I come up against—even if the heavens come tumbling down—as long as God allows me to keep on living, I am determined to do my best to fulfill my duty. Every day I am allowed to live is a day I will work hard at performing my duty so that I am worthy of this duty bestowed upon me by God, as well as this breath He has put in my body. Regardless of how much difficulty I might be in, I will set it all aside, for fulfilling my duty is of the utmost importance!" Those who are not affected by any person, event, thing, or environment, who are not controlled by any mood or external situation, and who put their duties and the commissions with which God has entrusted them first and foremost—they are the people who are loyal to God and who genuinely submit to Him. People like this have attained life

entry and have entered truth reality. This is one of the most practical and genuine expressions of living out the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Life Entry Begins With the Performance of Duty

412. No matter what God asks of you, you need only work toward it with all your strength, and I hope you will be able to come before God and give Him your utmost devotion in the end. As long as you can see God's gratified smile as He sits upon His throne, even if this moment is the appointed time of your death, you should be able to laugh and smile as you close your eyes. You must, during your time on earth, do your final duty for God. In the past, Peter was crucified upside down for the sake of God; but you should satisfy God in the end, and exhaust all your energy for His sake. What can a created being do on behalf of God? You should therefore give yourself up to God, sooner rather than later, for Him to dispose of you as He wishes. As long as it makes God happy and pleased, then let Him do as He will with you. What right do men have to speak words of complaint?

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 41

413. Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit

passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all understand.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

414. Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead fool about and go through the motions, they have lost the function that a created being should have. Such people are what are known as "mediocrities"; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? If a man calls himself God yet is unable to express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the substance of God, and that which God can inherently achieve does

not exist within him. If man loses what is inherently attainable by him, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or to be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. Not only do they not despise their misdeeds, but they brazenly propagate the idea that the way of God is incorrect, and the rebellious ones even deny the existence of God. How can such people, who are possessed of such rebelliousness, be entitled to enjoy the grace of God? Those who do not perform their duty are very rebellious against God, and owe much to Him, yet they turn around and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the precursor to being eliminated and punished? People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to despise their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you performed your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you discern? How loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and have done for you? Have you taken measure of it all? Have you all judged and

compared this with what little conscience you have within you? Who could your words and actions be worthy of? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked intentions and are half-hearted toward Me. That is the extent of your duty, your only function. Is this not so? Do you not know that you have utterly failed to perform the duty of a created being? How can you be considered a created being? Is it not clear to you what it is you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the tolerance and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. People such as you, such mediocrities, are utterly unworthy of enjoying the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your outcome will be one of punishment. All grace, blessings, and the wonderful life of the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own making!

—The Word, Vol. 1. The Appearance and Work of God. The Difference Between the Ministry of God Incarnate and the Duty of Man

H. On How to Achieve Fearing God and Shunning Evil

415. A genuine created being must know who the Creator is, what man's creation is for, how to carry out the responsibilities of a created being, and how to worship the Lord of all creation, must understand, grasp, know, and care for the Creator's intentions, wishes, and demands, and must act in accordance with the way of the Creator—fear God and shun evil.

What is to fear God? And how can one shun evil?

"To fear God" does not mean nameless fright and horror, nor to evade, nor to put at a distance, nor is it idolization or superstition. Rather, it is admiration, esteem, trust, understanding, caring, obedience, consecration, love, as well as unconditional and uncomplaining worship, requital, and submission. Without genuine knowledge of God, humanity will not have genuine admiration, genuine trust, genuine understanding, genuine caring or obedience, but only dread and unease, only doubt, misunderstanding, evasion, and avoidance; without genuine knowledge of God, humanity will not have genuine consecration and requital; without genuine knowledge of God, humanity will not have genuine worship and submission, only blind idolization and superstition; without genuine knowledge of God, humanity cannot possibly act in accordance with the way of God, or fear God, or shun evil. Conversely, every activity and behavior in which man engages will be filled with rebellion and defiance, with slanderous imputations and maligning judgments about Him, and with evil conduct running contrary to the truth and to the true meaning of God's words.

Once humanity has genuine trust in God, they will be genuine in following Him and depending on Him; only with real trust in and

dependence on God can humanity have genuine understanding and comprehension; along with real comprehension of God comes real caring for Him; only with genuine caring for God can humanity have genuine obedience; only with genuine obedience to God can humanity have genuine consecration; only with genuine consecration to God can humanity have requital that is unconditional and without complaint; only with genuine trust and dependence, genuine understanding and caring, genuine obedience, genuine consecration and requital, can humanity truly come to know God's disposition and essence, and to know the identity of the Creator; only when they have truly come to know the Creator can humanity awaken in themselves genuine worship and submission; only when they have real worship for and submission to the Creator will humanity be able truly to put aside their evil ways, that is to say, to shun evil.

This constitutes the whole process of "fearing God and shunning evil," and is also the content in its entirety of fearing God and shunning evil. This is the path that must be traversed in order to attain fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. Preface

416. First of all, we know that God's disposition is majesty and wrath; He is not a sheep to be slaughtered by anyone, much less a puppet to be controlled by people however they want. He is also not a bunch of empty air to be bossed around. If you truly believe that God exists, then you should have a God-fearing heart, and you should know that His essence is not one to be angered. This anger may be caused by a word, or perhaps a thought, or perhaps some kind of vile behavior, or perhaps even by mild behavior—behavior that is passable in the eyes and ethics of humans; or, perhaps it is provoked by a doctrine or a theory. However, once you have angered God, your opportunity is lost, and your end days have arrived. This

is a terrible thing! If you do not understand that God must not be offended, then maybe you are not afraid of Him, and perhaps you are routinely offending Him. If you do not know how to fear God, then you are unable to fear God, and you will not know how to put yourself on the path of walking in God's way—fearing God and shunning evil. Once you become aware, and are conscious that God must not be offended, you will know what it is to fear God and shun evil.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

417. Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not

come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude of fear of offending God, respect for His intentions, and willingness to obey Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I revering God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

418. I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence

of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being dealt with and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the will of God, and have a heart of reverence toward God, then your faith is up to the standard. Whoever does not revere God and does not have a heart that trembles in fear is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disrupt God’s management. In serious cases, they are thrown out, deprived of any further

chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

419. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have reverence and fear toward Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of God Himself, in which case the ultimate fruit of your actions will be the

violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

420. God is a living God, and just as people behave differently in different situations, His attitude toward these behaviors differs because He is neither a puppet nor is He a bunch of empty air. Getting to know God's attitude is a worthy pursuit for humankind. People should learn how, by knowing God's attitude, they can little by little attain knowledge of God's disposition and come to understand His heart. When you gradually come to understand God's heart, you will not feel that fearing Him and shunning evil is such a difficult thing to accomplish. Moreover, when you do understand God, you will not be as likely to draw conclusions about Him. Once you have stopped drawing conclusions about God, you will be less likely to offend Him, and without your realizing it, God will lead you to gain knowledge of Him; this will fill your heart with reverence for Him. You will then stop defining God by way of the doctrines, letters, and theories you have mastered. Instead, by constantly seeking out God's intentions in all things, you will unconsciously become a person who is after God's heart.

God's work is unseen and untouchable by humans, but as far as He is concerned, the actions of each and every person—along with their attitude

toward Him—are not merely perceptible by God, but visible to Him as well. This is something that everyone should recognize and be very clear about. You might always be asking yourself, “Does God know what I’m doing here? Does He know what I’m thinking about right now? Maybe He does, and maybe He doesn’t.” If you adopt this sort of viewpoint, following and believing in God yet doubting His work and His existence, then sooner or later there will come a day when you will arouse His anger, for you are already teetering on the edge of a dangerous precipice. I have seen people who have believed in God for many years, yet who still have not gained truth reality, much less understood God’s will. These people make no progress in their lives and statures, adhering only to the shallowest of doctrines. This is because such people have never taken God’s word to be life itself, and they have never faced up to and accepted His existence. Do you think that upon seeing such people, God is filled with enjoyment? Do they comfort Him? Thus, it is how people believe in God that decides their fate. Concerning how people seek and how people approach God, people’s attitudes are of primary importance. Do not neglect God like He is just a bunch of empty air floating around in the back of your head; always think of the God you believe in as a living God, a real God. He is not sitting around up there in the third heaven with nothing to do. Rather, He is constantly looking into everyone’s heart, observing what you are up to, watching your every little word and every little deed, watching how you behave and seeing what your attitude toward Him is. Whether you are willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are laid bare before Him and being looked upon by Him. Due to your behavior, due to your deeds, and due to your attitude toward Him, God’s opinion of you and His attitude toward you are constantly changing. I would like to offer some advice to some people: Do

not place yourselves like infants in the hands of God, as if He should dote on you, as if He could never leave you, and as if His attitude toward you were fixed and could never change, and I advise you to quit dreaming! God is righteous in His treatment of each and every person, and He is earnest in His approach to the work of conquering and saving people. This is His management. He treats every single person seriously, and not like a pet to play with. God's love for humans is not the pampering or spoiling kind, nor are His mercy and tolerance toward humankind indulgent or unmindful. On the contrary, God's love for humans involves cherishing, pitying, and respecting life; His mercy and tolerance convey His expectations of them, and are what humanity needs to survive. God is alive, and God actually exists; His attitude toward humankind is principled, not at all a pack of dogmatic rules, and it can change. His intentions for humanity are gradually changing and transforming with time, depending on circumstances as they arise, and along with the attitude of each and every person. Therefore, you should know in your heart with absolute clarity that the essence of God is immutable, and that His disposition will issue forth at different times and in different contexts. You might not think that this is a serious matter, and you might use your own personal notions to imagine how God should do things. However, there are times when the polar opposite of your viewpoint is true, and by using your own personal notions to attempt to gauge God, you have already angered Him. This is because God does not operate the way you think He does, nor will He treat this matter like you say He will. Thus, I remind you to be careful and prudent in your approach to everything around you, and learn how to follow the principle of walking in God's way in all things, which is to fear God and shun evil. You must develop a firm understanding with regard to the matters of God's will and God's attitude, you must find enlightened people to communicate these matters to you, and

you must seek in earnest. Do not view the God of your belief as a puppet—judging Him at will, arriving at arbitrary conclusions about Him, and not treating Him with the respect He deserves. While God is bringing you salvation and determining your outcome, He may grant you mercy, or tolerance, or judgment and chastisement, but in any case, His attitude toward you is not fixed. It is dependent on your own attitude toward Him, as well as your understanding of Him.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

421. People who genuinely believe in God always have Him in their hearts, and they always carry within them a God-revering heart, a God-loving heart. Those who believe in God should do things cautiously and prudently, and all that they do should be in accordance with God's requirements and able to satisfy His heart. They should not be headstrong, doing whatever they please; that does not befit saintly propriety. People must not run amok, waving the flag of God all over the place while swaggering and swindling everywhere; this is the most rebellious sort of conduct. Families have their rules, and nations have their laws—and isn't it even more so in the house of God? Aren't the standards even stricter? Aren't there even more administrative decrees? People are free to do what they want, but the administrative decrees of God cannot be altered at will. God is a God who does not tolerate offense from humans; He is a God who puts people to death. Do people really not know this already?

—The Word, Vol. 1. The Appearance and Work of God. A Warning to Those Who Do Not Practice the Truth

422. In every age, while working among humans, God bestows some words upon them and tells them of some truths. These truths serve as the way people should adhere to, the way they should walk in, the way that

enables them to fear God and shun evil, and the way that people should put into practice and adhere to in their lives and over the course of their life journeys. It is for these reasons that God expresses these utterances to humanity. These words that come from God should be adhered to by people, and to adhere to them is to receive life. If a person does not adhere to them, does not put them into practice, and does not live out God's words in their life, then this person is not putting the truth into practice. Furthermore, if people are not putting the truth into practice, then they are not fearing God and shunning evil, nor can they satisfy God. People who are incapable of satisfying God cannot receive His praise, and such people have no outcome.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

423. Walking in God's way is not about observing superficial rules; rather, it means that when you are faced with a problem, you view it first and foremost as a situation that has been arranged by God, a responsibility He has bestowed upon you, or a task that He has entrusted to you. When facing this problem, you should even see it as a trial God has put to you. When you encounter this problem, you must have a standard in your heart, and you must think that this matter has come from God. You must think about how to deal with it in such a way that you can fulfill your responsibility while remaining loyal to God, as well as how to do it without infuriating Him or offending His disposition. … This is because in order to keep to God's way, we cannot let go of anything that happens either to us or around us, even the little things; whether we think we should pay attention to it or not, as long as any matter is facing us, we must not let it go. All things that happen should be viewed as tests God has given us. What do you think about this way of looking at things? If you have this kind of attitude,

then it confirms one fact: Deep down, you fear God and are willing to shun evil. If you have this desire to satisfy God, then what you put into practice will not be far off meeting the standard of fearing God and shunning evil.

There are often those who believe that matters people do not pay much attention to and do not usually mention are but minor trifles that have nothing to do with putting the truth into practice. When faced with just such an issue, these people do not give it much thought, and then they let it slide. In actual fact, however, this matter was a lesson you should study—a lesson on how to fear God and how to shun evil. Moreover, what you should be even more concerned with is knowing what God is doing when this matter arises to face you. God is right by your side, observing your every word and action, and watching everything you do and what changes take place in your thoughts—this is God's work. Some people ask, "If that's true, then why haven't I felt it?" You have not felt it because you have not adhered to the way of fearing God and shunning evil as your primary way; you therefore cannot sense the subtle work God does in people, which manifests itself according to people's various thoughts and actions. You are a scatterbrain! What is a major matter? What is a minor matter? The matters that involve walking in God's way are not divided between major or minor ones, but can you accept that? (We can accept it.) In terms of everyday matters, there are some which people view as very major and significant, and others that are viewed as minor trifles. People often see these major matters as being very important, and they consider them to have been sent by God. However, as these major matters play out, due to people's immature stature and because of their poor caliber, people are often not up to fulfilling God's will, cannot obtain any revelations, and cannot acquire any actual knowledge that is of value. As far as minor matters are concerned, these are simply overlooked by people and left to slip away one

bit at a time. As such, people have lost many opportunities to be examined before God and to be tested by Him. What does it mean if you always overlook the people, events, and objects, and situations that God has arranged for you? It means that every day, and even at every moment, you are constantly renouncing God's perfection of you, as well as His leadership. Whenever God arranges a situation for you, He is watching in secret, looking upon your heart, observing your thoughts and deliberations, watching how you think, and waiting to see how you will act. If you are a careless person—one who has never been serious about God's way, His words, or the truth—then you will not be mindful of or pay attention to what God wishes to complete or the requirements He expected you to meet when He arranged a certain environment for you. Neither will you know how the people, events, and objects that you encounter relate to the truth or God's will. After you face repeated circumstances and repeated trials like this, with God not seeing any results in you, how will He proceed? After having repeatedly faced trials, you have not magnified God in your heart, nor have you seen the circumstances God arranged for you for what they are: trials and tests from God. Instead, one after the other, you have rejected the opportunities that God bestowed upon you, letting them slip away time and time again. Is this not extreme disobedience that people exhibit? (It is.) Will God feel hurt because of this? (He will.) God will not feel hurt! Hearing Me say such a thing has shocked you once more. You may be thinking: "Was it not said earlier that God always feels hurt? Will God not therefore feel hurt? When, then, does He feel hurt?" In short, God will not feel hurt in this situation. So, then, what is God's attitude toward the type of behavior outlined above? When people reject the trials and tests that God sends them, and when they shirk from them, there is only one attitude that God has toward such people. What attitude is this? God spurns this kind of

person, from the bottom of His heart. There are two layers of meaning for the word “spurn.” How should I explain it from My point of view? Deep down, the word “spurn” carries connotations of loathing and hate. What about the other layer of its meaning? That is the part that implies giving up on something. You all know what “give up” means, right? In a nutshell, “spurn” is a word that represents God’s ultimate reaction and attitude toward those people who are behaving in such a way; it is extreme hatred toward them, and disgust, and, thus, it results in the decision to abandon them. This is God’s final decision toward a person who has never walked in God’s way and who has never feared God and shunned evil.

—The Word, Vol. 2. On Knowing God. How to Know God’s Disposition and the Results His Work Shall Achieve

424. Job’s fear and obedience toward God is an example to mankind, and his perfection and uprightness were the peak of the humanity that ought to be possessed by man. Though he did not see God, he realized that God truly existed, and because of this realization he feared God, and due to his fear of God, he was able to obey God. He gave God free rein to take whatever he had, yet he was without complaint, and fell down before God and told Him that, at this very moment, even if God took his flesh, he would gladly allow Him to do so, without complaint. His entire conduct was due to his perfect and upright humanity. This is to say, as a result of his innocence, honesty, and kindness, Job was unwavering in his realization and experience of God’s existence, and upon this foundation he made demands of himself and standardized his thinking, behavior, conduct and principles of actions before God in accordance with God’s guidance of him and the deeds of God that he had seen among all things. Over time, his experiences caused in him a real and actual fear of God and made him shun evil. This was the source of the integrity to which Job held firm. Job was

possessed of an honest, innocent, and kind humanity, and he had actual experience of fearing God, obeying God, and shunning evil, as well as the knowledge that "Jehovah gave, and Jehovah has taken away." Only because of these things was he able to stand firm in his testimony amid such vicious attacks by Satan, and only because of them was he able to not disappoint God and to provide a satisfactory answer to God when God's trials came upon him.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

425. Job had not seen the face of God or heard the words spoken by God, and much less had he personally experienced the work of God, yet his fear of God and his testimony during his trials are witnessed by all, and they are loved, delighted in, and commended by God, and people envy, and admire them, and even more than that, sing their praises. There was nothing great or extraordinary about his life: Just like any ordinary person, he lived an unremarkable life, going out to work at sunrise and returning home to rest at sunset. The difference is that during the several unremarkable decades of his life, he gained an insight into the way of God, and realized and understood the great power and sovereignty of God as no other person ever had. He was no cleverer than any ordinary person, his life was not especially tenacious, nor, moreover, did he have invisible special skills. What he did possess, though, was a personality that was honest, kind-hearted, and upright, a personality which loved fairness, righteousness, and positive things—none of these things are possessed by the majority of ordinary people. He differentiated between love and hate, had a sense of justice, was unyielding and persistent, and paid meticulous attention to detail in his thinking. Thus, during his unremarkable time on earth he saw all the extraordinary things that God had done, and he saw the greatness, holiness, and righteousness of God, he saw God's concern, graciousness,

and protection for man, and he saw the honorableness and authority of the supreme God. The first reason why Job was able to gain these things that were beyond any normal person was because he had a pure heart, and his heart belonged to God, and was led by the Creator. The second reason was his pursuit: his pursuit of being impeccable and perfect, and of being someone who complied with the will of Heaven, who was loved by God, and who shunned evil. Job possessed and pursued these things while being unable to see God or hear the words of God; though he had never seen God, he had come to know the means by which God rules over all things, and he understood the wisdom with which God does so. Though he had never heard the words spoken by God, Job knew that the deeds of rewarding man and taking from man all come from God. Although the years of his life were no different from those of any ordinary person, he did not allow the unremarkableness of his life to affect his knowledge of God's sovereignty over all things, or to affect his following of the way of fearing God and shunning evil. In his eyes, the laws of all things were full of God's deeds, and God's sovereignty could be seen in any part of a person's life. He had not seen God, but he was able to realize that God's deeds are everywhere, and during his unremarkable time on earth, in every corner of his life he was able to see and realize the extraordinary and wondrous deeds of God, and he could see the wondrous arrangements of God. The hiddenness and silence of God did not hinder Job's realization of God's deeds, nor did they affect his knowledge of God's sovereignty over all things. His life was the realization, during his everyday life, of the sovereignty and arrangements of God, who is hidden among all things. In his everyday life he also heard and understood the voice of God's heart and the words of God, who is silent among all things yet expresses the voice of His heart and His words by governing the laws of all things. You see, then, that if people have the same

humanity and pursuit as Job, then they can gain the same realization and knowledge as Job, and can acquire the same understanding and knowledge of God's sovereignty over all things as Job. God had not appeared to Job or spoken to him, but Job was able to be perfect and upright, and to fear God and shun evil. In other words, without God having appeared to or spoken to man, God's deeds among all things and His sovereignty over all things are sufficient for man to become aware of God's existence, power, and authority, and God's power and authority are enough to make man follow the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

426. "Fearing God and shunning evil" and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God's words, enter into the reality of God's words, experience God's chastening and discipline, His chastisement and judgment; if one wishes to experience God's words, one must first come face to face with God's words, come face to face with God, and ask God to provide opportunities to experience God's words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God's words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being…. In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, along with your knowledge of God, become ever more meaningful and wax ever more radiant. Until, one day,

you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He is right by your side, presiding over your all, He is everything that you have, and He is the only thing you have. Such a God allows you to love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, disobey Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, obey Him, requite all that He gives you, and submit to His dominion. You no longer refuse to be guided, provided for, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, walk along by His side, all you want is to accept Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

—The Word, Vol. 2. On Knowing God. Preface

427. When people experience God’s work, their first knowledge of Him is that He is unfathomable, wise, and wonderful, and they unconsciously revere Him and feel the mystery of the work He does, which is beyond the ken of man’s mind. People want only to be able to meet His requirements, to satisfy His desires; they do not wish to exceed Him, because the work He does goes beyond man’s thinking and imagination and could not be done by man in His stead. Even man himself does not know his own inadequacies, yet God has forged a new path and has come to bring man into a newer and more beautiful world, and so mankind has made new

progress and has had a new start. What people feel for God is not admiration, or rather, is not only admiration. Their deepest experience is awe and love; their feeling is that God is indeed wonderful. He does work that man is unable to do and says things that man is unable to say. People who have experienced God's work always have an indescribable feeling. People of deep enough experience can understand the love of God; they can feel His loveliness, that His work is so wise, so wonderful, and thereby is infinite power generated among them. It is not fear or occasional love and respect, but a deep sense of God's compassion for man and tolerance of him. However, people who have experienced His chastisement and judgment sense His majesty and that He tolerates no offense. Even people who have experienced much of His work are unable to fathom Him; all who truly revere Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to admire Him wholly or present the appearance of submission to Him; rather, they should achieve true reverence and true submission. In so much of His work, anyone with true experience feels reverence for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore revere Him in their hearts. God is meant to be revered and obeyed, because His being and His disposition are not the same as those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of reverence and obedience; man is not qualified for this. So, all who have experienced His work and truly known Him feel reverence toward Him. However, those who do not let go of their notions about Him—those who simply do not regard Him as God—have no reverence toward Him, and though they follow Him, they are not conquered; they are disobedient people by nature. What He means to

achieve by working thus is for all created beings to have hearts of reverence for the Creator, worship Him, and submit to His dominion unconditionally. This is the final result that all His work is meant to achieve. If people who have experienced such work do not revere God, even slightly, and if their past disobedience does not change at all, then they are sure to be eliminated. If a person's attitude toward God is only to admire Him or to show Him respect from a distance, and not to love Him in the slightest, then this is the result at which a person without a heart of love for God has arrived, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, then that person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain God, much less receive God's approval. Such people, however they experience the work of the Holy Spirit, and however they experience judgment, are unable to revere God. These are people whose nature is unchangeable and who have extremely wicked dispositions. All who do not revere God are to be eliminated, to be objects of punishment, and to be punished just like those who do evil, to suffer even more than those who have done unrighteous things.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

I. On How to Choose One's Path in Faith

428. Most people believe in God for the sake of their future destination, or for temporary enjoyment. For those who have not undergone any dealing, they believe in God in order to enter into heaven, in order to gain rewards. They do not believe in God in order to be made perfect, or to perform the duty of a creature of God. Which is to say that most people do not believe in God in order to fulfill their responsibilities, or to complete their duty. Rarely do people believe in God in order to lead meaningful lives, nor are there those who believe that, since man is alive, he should love God because it is ordained by Heaven and acknowledged by earth to do so, and is the natural vocation of man. In this way, although different people each pursue their own goals, the aim of their pursuit and the motivation behind it are all alike, and, what is more, for most of them the objects of their worship are much the same. Over the last several thousand years, many believers have died, and many have died and been born again. It is not just one or two people who seek after God, nor even one or two thousand, yet most of these people pursue for the sake of their own prospects or their glorious hopes for the future. Those who are devoted to Christ are few and far between. Many devout believers have still died ensnared in their own nets, and the number of people who have been victorious, moreover, is pifflingly small. To this day, the reasons why people fail, or the secrets of their victory, are still unknown to them. Those who are obsessed with seeking after Christ have still not had their moment of sudden insight, they have not gotten to the bottom of these mysteries, because they simply do not know. Though they make painstaking efforts in their pursuit, the path they walk is the path of failure once walked by their predecessors, and not the path of success. In this way, regardless of how

they seek, do they not walk the path that leads to darkness? Is what they gain not bitter fruit? It is hard enough to predict whether the people who emulate those who succeeded in times past will ultimately come to fortune or calamity. How much worse are the odds, then, for the people who seek by following in the footsteps of those who failed? Do they not stand an even greater chance of failure? What value is there to the path they walk? Are they not wasting their time? Irrespective of whether people succeed or fail in their pursuit, there is, in short, a reason why they do so, and it is not the case that their success or failure is determined by seeking however they please.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

429. The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly obey. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a creature of God. This is what is unattainable by those who fail, and it is even more unattainable by those who cannot find Christ. Because man is not good at wholly devoting himself to God, because man is not willing to perform his duty to the Creator, because man has seen the truth but avoids it and walks his own path, because man always seeks by following the path of those who have failed, because man always defies Heaven, thus, man always fails, is always taken in by Satan's trickery, and is ensnared in his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering God about, thus those great figures and those who have experienced the vicissitudes of the world are still mortal, and still

die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not without justification. Is their failure not even more intolerable to the law of Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and this is not something man is capable of. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that the creatures of God should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcomes of Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the essence of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

430. Peter was a man who was made perfect. Only after experiencing chastisement and judgment, and thus gaining a pure love for God, was he fully made perfect; the path he walked was the path of being made perfect.

Which is to say that, from the very beginning, the path that Peter walked was the right one, and his motivation for believing in God was the right one, and so he became someone who was made perfect and he trod a new path that man had never walked upon before. However, the path that Paul had walked upon since the beginning was the path of opposition to Christ, and it was only because the Holy Spirit wished to use him, and to take advantage of his gifts and all his merits for His work, that he worked for Christ for several decades. He was merely someone who was used by the Holy Spirit, and he was not used because Jesus looked favorably upon his humanity, but because of his gifts. He was able to work for Jesus because he was struck down, not because he was happy to do so. He was able to do such work because of the enlightenment and guidance of the Holy Spirit, and the work he did by no means represented his pursuit, or his humanity. The work of Paul represented the work of a servant, which is to say that he did the work of an apostle. Peter, though, was different: He also did some work; it was not as great as the work of Paul, but he worked whilst pursuing his own entry, and his work was different from the work of Paul. Peter's work was the performance of the duty of a creature of God. He did not work in the role of an apostle, but worked whilst pursuing the love for God. The course of Paul's work also contained his personal pursuit: His pursuit was for the sake of nothing more than his hopes for the future, and his desire for a good destination. He did not accept refinement during his work, nor did he accept pruning and dealing. He believed that as long as the work he did satisfied God's desire, and all that he did was pleasing to God, then a reward ultimately awaited him. There were no personal experiences in his work—it was all for its own sake, and not carried out amid the pursuit of change. Everything in his work was a transaction, it contained none of the duty or submission of a creature of God. During the course of his work,

there occurred no change in Paul's old disposition. His work was merely of service to others, and was incapable of bringing about changes in his disposition. Paul carried out his work directly, without having been made perfect or dealt with, and he was motivated by reward. Peter was different: He was someone who had undergone pruning and dealing and had undergone refinement. The aim and motivation of the work of Peter were fundamentally different to those of Paul. Although Peter did not do a large amount of work, his disposition underwent many changes, and what he sought was the truth, and real change. His work was not carried out simply for the sake of the work itself. Although Paul did much work, it was all the work of the Holy Spirit, and even though Paul cooperated in this work, he did not experience it. That Peter did much less work was only because the Holy Spirit did not do that much work through him. The quantity of their work did not determine whether they were made perfect; the pursuit of one was in order to receive rewards, and that of the other was in order to achieve an ultimate love for God, and fulfill his duty as a creature of God, to the extent that he could live out a lovely image in order to satisfy God's desire. Externally they were different, and so too were their essences different. You cannot determine who of them was made perfect based on how much work they did. Peter sought to live out the image of one who loves God, to be someone who obeyed God, to be someone who accepted dealing and pruning, and to be someone who fulfilled his duty as a creature of God. He was able to devote himself to God, to put the entirety of himself in the hands of God, and obey Him until death. That was what he resolved to do and, moreover, that was what he achieved. This is the fundamental reason why finally his end was different to that of Paul. The work that the Holy Spirit did in Peter was to make him perfect, and the work that the Holy Spirit did in Paul was to use him. That is because their natures and

their views toward pursuit were not the same. Both had the work of the Holy Spirit. Peter applied this work to himself, and also provided it to others; Paul, meanwhile, only provided the entirety of the work of the Holy Spirit to others, and gained nothing from it himself. In this way, after he had experienced the work of the Holy Spirit for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and he was still the Paul of before. It was merely that after enduring the hardship of many years of work, he had learned how to "work," and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him and could not alter his views about existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. This means that he did not work in order to devote himself to God, but rather he was compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. When his work was almost concluded, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own character, without paying the slightest attention to the will of the Holy Spirit. And so his nature was in enmity to Christ and did not obey the truth. Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved

does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

431. Peter was made perfect through experiencing dealing and refinement. He said, “I must satisfy God’s desire at all times. In all that I do I only seek to satisfy God’s desire, and whether I am chastised, or judged, still I am happy to do so.” Peter gave his all to God, and his work, words, and entire life were all for the sake of loving God. He was someone who sought holiness, and the more he experienced, the greater was his love for God deep within his heart. Paul, meanwhile, did only outward work, and though he also worked hard, his labors were for the sake of doing his work properly and thus gaining a reward. Had he known that he would receive no reward, he would have given up his work. What Peter cared about was the true love within his heart, and that which was practical and could be achieved. He did not care about whether he would receive a reward, but about whether his disposition could be changed. Paul cared about working ever harder, he cared about outward work and devotion, and about the doctrines not experienced by normal people. He cared nothing for changes deep within him nor for the true love for God. The experiences of Peter were in order to achieve true love and true knowledge of God. His experiences were in order to gain a closer relationship to God, and to have a practical living out. The work of Paul was done because of that entrusted to him by Jesus, and in order to obtain the things that he longed for, yet these were unrelated to his knowledge of himself and God. His work was solely for the sake of escaping chastisement and judgment. What Peter sought was

pure love, and what Paul sought was the crown of righteousness. Peter experienced many years of the work of the Holy Spirit, and had a practical knowledge of Christ, as well as a profound knowledge of himself. And so, his love of God was pure. Many years of refinement had elevated his knowledge of Jesus and life, and his love was an unconditional love, it was a spontaneous love, and he asked for nothing in return, nor did he hope for any benefits. Paul worked for many years, yet he did not possess a great knowledge of Christ, and his knowledge of himself was also pitiably small. He simply had no love for Christ, and his work and the course that he ran were in order to obtain the final laurel. What he sought was the finest crown, not the purest love. He did not seek actively, but passively; he was not performing his duty, but was compelled in his pursuit after having been seized by the work of the Holy Spirit. And so, his pursuit does not prove that he was a qualified creature of God; it was Peter who was a qualified creature of God who performed his duty. Man thinks that all those who make a contribution to God should receive a reward, and that the greater the contribution, the more it is taken for granted that they should receive God's favor. The essence of man's viewpoint is transactional, and he does not actively seek to perform his duty as a creature of God. For God, the more that people seek a true love for God and complete obedience to God, which also means seeking to perform their duty as a creature of God, the more they are able to gain God's approval. God's viewpoint is to demand that man recover his original duty and status. Man is a creature of God, and so man should not overstep himself by making any demands of God, and should do nothing more than perform his duty as a creature of God. The destinations of Paul and Peter were measured according to whether they could perform their duty as creatures of God, and not according to the size of their contribution; their destinations were determined according to that

which they sought from the beginning, not according to how much work they did, or other people's estimation of them. And so, seeking to actively perform one's duty as a creature of God is the path to success; seeking the path of the true love for God is the most correct path; seeking changes in one's old disposition, and seeking the pure love for God, is the path to success. Such a path to success is the path of the recovery of the original duty as well as the original appearance of a creature of God. It is the path of recovery, and it is also the aim of all of God's work from beginning to end.

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432. Day in, day out, Paul worked for God: As long as there was work to be done, he did it. He felt that in this way he would be able to gain the crown, and could satisfy God, yet he did not seek ways to change himself through his work. Anything in Peter's life that did not satisfy God's desire made him feel uneasy. If it did not satisfy God's desire, then he would feel remorseful, and would look for a suitable way by which he could strive to satisfy God's heart. In even the smallest and most inconsequential aspects of his life, still he required himself to satisfy God's desire. He was no less exacting when it came to his old disposition, ever rigorous in his requirements of himself to progress deeper into the truth. Paul sought only superficial reputation and status. He sought to show himself off before man, and did not seek to make any deeper progress in life entry. What he cared about was doctrine, not reality. Some people say, "Paul did so much work for God, why was he not remembered by God? Peter carried out but a little work for God, and did not make a great contribution to the churches, so why was he made perfect?" Peter loved God to a certain point, which was required by God; only such people as this have testimony. And what of Paul? To what degree did Paul love God? Do you know? What was Paul's

work done for? And what was Peter's work done for? Peter did not do much work, but do you know what was deep within his heart? The work of Paul pertained to the provision to the churches, and the support of the churches. What Peter experienced were changes in his life disposition; he experienced the love for God. Now that you know the differences in their essences, you can see who, ultimately, truly believed in God, and who did not truly believe in God. One of them truly loved God, and the other did not truly love God; one underwent changes in his disposition, and the other did not; one served humbly, and was not easily noticed by people, and the other was worshiped by people, and was of great image; one sought holiness, and the other did not, and though he was not impure, he was not possessed of a pure love; one was possessed of true humanity, and the other was not; one was possessed of the sense of a creature of God, and the other was not. Such are the differences in the essences of Paul and Peter. The path that Peter walked was the path of success, which was also the path of achieving the recovery of normal humanity and the recovery of the duty of a creature of God. Peter represents all those who are successful. The path walked by Paul was the path of failure, and he represents all those who only submit and expend themselves superficially, and do not genuinely love God. Paul represents all those who do not possess the truth. In his belief in God, Peter sought to satisfy God in everything, and sought to obey all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his love for God. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a creature of God? Whether in chastisement, judgment, or tribulation, you are always capable of achieving obedience unto death, and this is what should be achieved by a creature of God, this is the purity of the love for God. If man can achieve

this much, then he is a qualified creature of God, and there is nothing which better satisfies the desire of the Creator. Imagine that you are able to work for God, yet you do not obey God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a creature of God, but you will also be condemned by God, for you are someone who does not possess the truth, who is incapable of obeying God, and who is disobedient to God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not obey or love the Creator. You are someone who is innately disobedient to God, and so such people are not beloved by the Creator.

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433. When man measures others, he does so according to their contribution. When God measures man, He does so according to man's nature. Among those who seek life, Paul was someone who did not know his own substance. He was by no means humble or obedient, nor did he know his essence, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who did not put the truth into practice. Peter was different. He knew his imperfections, weaknesses, and his corrupt disposition as a creature of God, and so he had a path of practice through which to change his disposition; he was not one of those who only had doctrine but possessed no reality. Those who change are new people who have been saved, they are those who are qualified in pursuing the truth. People who do not change belong to those who are naturally obsolete; they are those who have not been saved, that is, those who are detested and rejected by God. They will not be remembered by God no matter how great their work. When you compare this with your

own pursuit, whether you are ultimately the same kind of person as Peter or Paul should be self-evident. If there is still no truth in what you seek, and if even today you are still as arrogant and insolent as Paul, and are still as glib and boastful as him, then you are without doubt a degenerate who fails. If you seek the same as Peter, if you seek practices and true changes, and are not arrogant or willful, but seek to perform your duty, then you will be a creature of God who can achieve victory. Paul did not know his own essence or corruption, much less did he know his own disobedience. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation and, deep down in his heart, he did not completely submit to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and he did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek sufficient truth, nor did he seek to progress deeper into the truth which he had previously not understood. His knowledge of himself can therefore be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or essence; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he worked, his old disposition did not

change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this, whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and reverence for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were contrary to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of doctrines, and who were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those rules and doctrines that were higher than general truths. In his innate substance and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his disobedience too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity of work he did, but only on its quality and

essence. Only in this way is it possible to get to the bottom of this matter. He always believed: “I am capable of working, I am better than most people; I am considerate of the Lord’s burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other.” At the time, this is what he thought within his heart. At the end of his work, Paul said: “I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness.” His fight, work, and course were entirely for the sake of the crown of righteousness, and he did not actively forge ahead. Though he was not perfunctory in his work, it can be said that his work was done merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaged in making a deal. His efforts were not made willingly in order to perform his duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by

which to change the human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the making of a deal. How can work such as this lead man to the path of recovering his original duty?

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434. All that Peter sought was after God's heart. He sought to fulfill God's desire, and regardless of the suffering and adversity, still he was willing to fulfill God's desire. There is no greater pursuit by a believer in God. What Paul sought was tainted by his own flesh, by his own notions, and by his own plans and schemes. He was by no means a qualified creature of God, was not someone who sought to fulfill God's desire. Peter sought to submit to God's orchestrations, and although the work he did was not great, the motivation behind his pursuit and the path that he walked were right; though he was not able to gain many people, he was able to pursue the way of truth. Because of this it can be said that he was a qualified creature of God. Today, even if you are not a worker, you should be able to perform the duty of a creature of God and seek to submit to all of God's orchestrations. You should be able to obey whatever God says, and experience all manner of tribulations and refinement, and though you are weak, in your heart you should still be able to love God. Those who take responsibility for their own life are willing to perform the duty of a creature of God, and such people's viewpoint about pursuit is the right one. These are the people that God needs. If you did much work, and others gained your teachings, but you yourself did not change, and did not bear any testimony, or have any true experience, such that at the end of your life, still none of what you have done bears testimony, then are you someone who has changed? Are you someone who pursues the truth? At the time, the Holy Spirit used you, but

when He used you, He used the part of you that could be used to work, and He did not use the part of you that could not be used. If you sought to change, then you would gradually be made perfect during the process of being used. Yet the Holy Spirit accepts no responsibility for whether or not you will ultimately be gained, and this depends on the manner of your pursuit. If there are no changes in your personal disposition, then that is because your viewpoint toward pursuit is wrong. If you are granted no reward, then that is your own problem, and because you yourself have not put the truth into practice and are unable to fulfill God's desire. And so, nothing is of greater importance than your personal experiences, and nothing is more critical than your personal entry! Some people will end up saying, "I've done so much work for You, and though I may not have made any celebrated achievements, still I have been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and worked for many years, in the end if you are still deplorably filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and who are willing to bear testimony to God and perform their duty as a creature of God. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

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435. From the difference in the essences of Peter and Paul you should understand that all those who do not pursue life labor in vain! You believe in God and follow God, and so in your heart you must love God. You must cast aside your corrupt disposition, you must seek to fulfill God's desire, and you must perform the duty of a creature of God. Since you believe in and follow God, you should offer everything to Him, and should not make personal choices or demands, and you should achieve the fulfillment of God's desire. Since you were created, you should obey the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your own destiny. Since you are a person who believes in God, you should seek holiness and change. Since you are a creature of God, you should adhere to your duty, and keep your place, and you must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is instead the path through which you can perform your duty, and it can be achieved—and should be achieved—by all those who do righteousness. If you compare the essences of Peter and Paul, then you will know how you should seek. Of the paths walked by Peter and Paul, one is the path of being made perfect, and one is the path of elimination; Peter and Paul represent two different paths. Though each received the work of the Holy Spirit, and each gained the enlightenment and illumination of the Holy Spirit, and each accepted that which had been entrusted to them by the Lord Jesus, the fruit borne in each was not the same: One truly bore fruit, and the other did not. From their essences, the work that they did, that which was outwardly expressed by them, and their final ends, you should understand which path you should take, which path you should choose to walk upon. They walked two clearly different paths. Paul and Peter, they were the quintessence of each path, and so from the very start they were held up to typify these two paths. What are the key points of Paul's experiences, and

why did he not make it? What are the key points of Peter's experiences, and how did he experience being made perfect? If you compare what they each cared about, then you will know what exact kind of person God wants, what the will of God is, what the disposition of God is, what kind of person will ultimately be made perfect, and also what kind of person will not be made perfect; you will know what the disposition is of those who will be made perfect, and what the disposition is of those who will not be made perfect—these issues of essence can be seen in the experiences of Peter and Paul. God created all things, and so He makes all creation come under His dominion and submit to His dominion; He will command all things, so that all things are in His hands. All of God's creation, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice and must all submit to His orchestrations. This was decreed by God, and it is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's will. No matter how great it is, no thing can surpass God, all things serve the mankind created by God, and no thing dares to disobey God or make any demands of God. Therefore man, as a creature of God, must also perform the duty of man. Regardless of whether he is the lord or caretaker of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a creature of God, and he will never be above God. As a creature of God, man should seek to perform the duty of a creature of God, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or seek that which they personally long for; this is the

most correct means of pursuit. If what you seek is the truth, if what you put into practice is the truth, and if what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own notions, and if there is no change in your disposition, and you are not at all obedient to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

J. On How to Pursue Loving God

436. God's essence is not just for man to believe in; it is, moreover, for man to love. But many of those who believe in God are incapable of discovering this "secret." People do not dare to love God, nor do they try to love Him. They have never discovered that there is so much that is lovable about God; they have never discovered that God is the God who loves man, and that He is the God who is for man to love. The loveliness of God is expressed in His work: Only when they experience His work can people discover His loveliness; only in their actual experiences can they appreciate the loveliness of God; and without observing it in real life, no one can discover God's loveliness. There is so much to love about God, but without actually engaging with Him people are incapable of discovering it. Which is to say, if God did not become flesh, people would be incapable of actually engaging with Him, and if they were unable to actually engage with Him, they also would not be able to experience His work—and so their love of God would be tainted with much falsehood and imagination. The love of the God in heaven is not as real as the love of the God on earth, for people's knowledge of God in heaven is built upon their imaginings, rather than upon what they have seen with their own eyes and what they have personally experienced. When God comes to earth, people are able to behold His actual deeds and His loveliness, and they can see everything of His practical and normal disposition, all of which is thousands of times more real than the knowledge of the God in heaven. Regardless of how much people love the God in heaven, there is nothing real about this love, and it is full of human ideas. No matter how little their love for the God on earth, this love is real; even if there is only a little of it, it is still real. God causes people to know Him through real work, and through this knowledge

He gains their love. It's like Peter: If he had not lived with Jesus, it would have been impossible for him to adore Jesus. So, too, was his loyalty toward Jesus built upon his engagement with Jesus. To make man love Him, God has come among man and lives together with man, and all that He makes man see and experience is the reality of God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

437. "Love," as it is called, refers to an emotion that is pure and without blemish, where you use your heart to love, to feel, and to be thoughtful. In love there are no conditions, no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no trade and nothing impure. If you love, then you will not deceive, complain, betray, rebel, exact, or seek to gain something or to gain a certain amount. If you love, then you will gladly dedicate yourself, will gladly suffer hardship, you will be compatible with Me, you will forsake all that you have for Me, you will give up your family, your future, your youth, and your marriage. If not, your love would not be love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Or false? How much have you forsaken? How much have you offered up? How much love have I received from you? Do you know? Your hearts are filled with evil, betrayal, and deceit—and that being so, how much of your love is impure? You think that you have already given up enough for Me; you think that your love for Me is already enough. But then why are your words and actions always rebellious and deceitful? You follow Me, yet you do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet you are mistrustful of Me. Is this considered love? You follow Me, yet you cannot accept My existence. Is this considered love? You follow Me, yet you do not treat Me as befits who I

am, and you make things difficult for Me at every turn. Is this considered love? You follow Me, yet you try to fool Me and deceive Me in every matter. Is this considered love? You serve Me, yet you do not fear Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have dedicated much, it is true, yet you have never practiced what I require of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After so many years of work and all the many words I have supplied, how much have you actually gained? Does this not merit a careful look back?

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

438. No lesson is more profound than the lesson of loving God, and it can be said that the lesson people learn from a lifetime of belief is how to love God. Which is to say, if you believe in God you must love God. If you only believe in God but do not love Him and have not attained the knowledge of God, and have never loved God with a true love that comes from within your heart, then your belief in God is futile; if, in your belief in God, you do not love God, then you live in vain, and your entire life is the most lowly of all lives. If, throughout your whole life, you have never loved or satisfied God, then what is the point of you living? And what is the point of your belief in God? Is that not a waste of effort? This is to say, if people are to believe in and love God, then they must pay a price. Rather than trying to act in a certain way externally, they should seek true insight in the depths of their hearts. If you are enthusiastic about singing and dancing, but incapable of putting the truth into practice, can you be said to love God? Loving God requires seeking God’s will in all things, and that you probe deep within when anything happens to you, trying to grasp God’s will, and trying to see what God’s will is in the matter, what He asks you to achieve,

and how you should be mindful of His will. For example: Something happens that requires you to endure hardship, at which time you should understand what God's will is and how you should be mindful of His will. You must not satisfy yourself: First put yourself to one side. Nothing is more abject than the flesh. You must seek to satisfy God, and you must fulfill your duty. With such thoughts, God will bring especial enlightenment to you in this matter, and your heart will also find comfort.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

439. Today, you all know that man's belief in God is not solely for the salvation of the soul and the well-being of the flesh, nor is it to enrich his life through loving God, and so on. As it stands, if you love God for the sake of the well-being of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing more, this love that you seek is still an adulterated love and not pleasing to God. Those who use love for God to enrich their dull existence and fill a void in their hearts are the kind of people who are greedy for a life of ease, not those who truly seek to love God. Love of this kind is forced, it is the pursuit of mental gratification, and God has no need of it. What kind of love, then, is yours? For what do you love God? How much true love for God is there within you right now? The love of the great majority of you is of the aforementioned kind. Such love can only maintain the status quo; it cannot achieve immutability, nor can it take root in man. This kind of love is only like a flower that blooms and withers without bearing fruit. In other words, after you have loved God once in such a way, if there is no one to lead you on the path ahead, then you will collapse. If you can only love God in the time of loving God but afterward your life disposition remains unchanged, then you will remain unable to escape from beneath the shroud

of the influence of darkness, you will remain unable to break free from Satan's bonds and its trickery. No one such as this can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. There can be no doubt about this. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and they will go down to the lake of fire and brimstone to accept the next step of punishment from God. Those gained by God are those who forsake Satan and escape from its domain. They are officially numbered among the people of the kingdom. This is how the people of the kingdom come to be. Are you willing to become this kind of person? Are you willing to be gained by God? Are you willing to escape from the domain of Satan and return to God? Do you now belong to Satan or are you numbered among the people of the kingdom?

—The Word, Vol. 1. The Appearance and Work of God. What Viewpoint Believers Ought to Hold

440. Man has ever lived beneath the shroud of the influence of darkness, held in bondage to the influence of Satan, unable to escape, and his disposition, having been processed by Satan, becomes increasingly corrupt. It can be said that man has always lived amid his corrupt satanic disposition and is incapable of truly loving God. This being so, if man wishes to love God, he must be stripped of his self-righteousness, self-importance, arrogance, conceit, and the like—everything that is of Satan's disposition. If not, his love is an impure love, a satanic love, and one which absolutely cannot receive the approval of God. Without being directly perfected, dealt with, broken, pruned, disciplined, chastened, and refined by the Holy Spirit, no one is able truly to love God.

—The Word, Vol. 1. The Appearance and Work of God. Corrupt Man Is Incapable of Representing God

441. When people contact God with their hearts, when their hearts are able to turn to Him entirely, this is the first step in man's love for God. If you want to love God, you must first be able to turn your heart to Him. What is turning your heart to God? It is when everything that you pursue in your heart is for the sake of loving and gaining God. This shows that you have completely turned your heart to God. Aside from God and His words, there is almost nothing else in your heart (family, wealth, husband, wife, children, etc.). Even if there is, such things cannot occupy your heart, and you do not think of your future prospects but only pursue loving God. At such time you will have completely turned your heart to God. Suppose you are still making plans for yourself in your heart and are always pursuing personal profit, always thinking: "When can I make a small request of God? When will my family become wealthy? How can I get some nice clothing? …" If you are living in that state it shows that your heart has not fully turned to God. If you only have God's words in your heart and you are able to pray to God and become close to Him at all times—as if He is very close to you, as if God is within you and you are within Him—if you are in that kind of state, it means that your heart is in the presence of God. If you pray to God and eat and drink of His words every day, are always thinking of the work of the church, and if you show consideration for God's will, use your heart to love Him genuinely and satisfy His heart, then your heart will belong to God. If your heart is occupied by a number of other things, then it is still occupied by Satan and it has not truly turned to God. When someone's heart has truly turned toward God, they will have genuine, spontaneous love for Him and will be able to consider God's work. Although they may still have moments of foolishness and unreasonableness, they show concern for the interests of the house of God, His work, and their own change in disposition, and their heart is in the right

place. Some people are always claiming that everything they do is for the church when, in fact, they are working to benefit themselves. People like this have the wrong kind of intention. They are crooked and deceitful and most of the things that they do are for their own personal benefit. This kind of person does not pursue love of God; their hearts still belong to Satan and cannot turn toward God. Thus God has no way of obtaining this kind of person.

—The Word, Vol. 1. The Appearance and Work of God. Genuine Love for God Is Spontaneous

442. In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements or from human interference. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony to God. Take when Job was tried, for example: Behind the scenes, Satan was making a bet with God, and what happened to Job was the deeds of men and the interference of men. Behind every step of work that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but if you do not say them, you will feel internal discomfort, and at this moment, a battle will commence within you: "Do I speak or not?" This is the battle. Thus, in everything you encounter there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering, God works within you. Ultimately, you are able to put the matter aside inside of you and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything people do requires them to pay a certain price in their efforts. Without actual hardship, they cannot satisfy God; they do not even come close to satisfying God, and they are just spouting empty

slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Though they may seem unimportant from the outside, when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the truth into practice, that you are without the truth, and without life, that you are chaff! Everything that happens to people happens when God needs them to stand firm in their testimony to Him. Though nothing major is happening to you at the moment and you do not bear great testimony, every detail of your daily life is a matter of testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the unbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God's perfection of you, you are able to satisfy Him and be mindful of His will, showing others what great work He has done in people of the poorest caliber. When people come to know God and become overcomers before Satan, loyal to God to a great extent, then none has more backbone than this group of people, and this is the greatest testimony. Although you are incapable of doing great work, you are able to satisfy God. Others cannot put aside their notions, but you can; others cannot bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding testimony to Him. Only this counts as actually loving God.

—The Word, Vol. 1. The Appearance and Work of God. Only Loving God Is Truly Believing in God

443. The more you put the truth into practice, the more you are possessed of the truth; the more you put the truth into practice, the more you possess God's love; and the more you put the truth into practice, the more you are blessed by God. If you always practice in this way, God's love for you will gradually enable you to see, just as Peter came to know God: Peter said that God not only has the wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do real work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because of His ability to create man, to save man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Is creating the heavens and earth and all things the only reason You deserve people's love? There is more in You that is lovable. You act and move in real life, Your Spirit touches me inside, You discipline me, You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve who is able to satisfy God in all things, without being lazy or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That is because you do not understand God's will; the next time, even though it will take more effort, you must satisfy Him and must not satisfy the flesh. When you experience in this way, you will have come to know God. You will see that God can create the heavens and earth and all things, that He has become flesh so that people can actually see Him and actually engage with Him; you will see that He is able to walk among man, and that His Spirit can make people perfect in real life, allowing them to see His

loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach and to feel remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way, you will have a foundation, and will truly enjoy God's love.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

444. Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see is so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of God's love, and in another regard, because of God's salvation; moreover, it is because of the judgment and the work of chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, in all honesty you do not truly love God. The greater God's work in man, and the greater man's suffering, the more apparent it is just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to reach a point of truly loving God? On one hand, during God's trials man comes to know his deficiencies and to see that he is insignificant, contemptible, and lowly, that he has nothing and is nothing;

on the other hand, during His trials God creates different environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

445. Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you will be incapable of satisfying God, and you will always feel that God's will is too lofty, that it is beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is

incapable of satisfying the will of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted by Satan, you should say: “My heart belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God.” The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, during these times you will truly rely on God, and within your spirit you will be consoled, and you will feel certainty, and that you have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—

this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your love for God to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a heart which loves God, which profoundly yearns for and misses God. This is real stature.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Painful Trials Can You Know the Loveliness of God

446. It is during bitter refinement that man can most easily fall under the influence of Satan, so how should you love God during such refinement? You should summon your will, laying your heart before God and devoting the last of your time to Him. No matter how God refines you, you should be able to put the truth into practice to satisfy God's will and you should take it upon yourself to seek God and seek communion. At times like these, the more passive you are, the more negative you will become and the easier it will be for you to regress. When it is necessary for you to serve your function, although you do not serve it well, you do all you can, and do so using nothing more than your love of God; regardless of what others say—whether they say you have done well, or that you have done badly—your intentions are correct, and you are not self-righteous, for you are acting in behalf of God. When others misinterpret you, you are able to pray to God and say: "O God! I do not ask that others tolerate me or treat me well, nor that they understand or approve of me. I only ask that I may be able to love You in my heart, that I may be at ease in my heart, and that my conscience may be clear. I do not ask that others commend me, or hold me in high regard; I only seek to satisfy You from my heart; I serve my role by doing all that I can, and although I am foolish, stupid, of poor caliber and blind, I know that You are lovely, and I am willing to devote all I have to You." As soon as you pray in this way, your love for God emerges, and you

feel much more relieved in your heart. This is what is meant by practicing the love of God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

447. How should man love God during refinement? By using the resolve to love God to accept His refinement: During refinement you are tormented inside, as if a knife were being twisted in your heart, yet you are willing to satisfy God using your heart, which loves Him, and you are unwilling to care for the flesh. This is what is meant by practicing the love of God. You hurt inside, and your suffering has reached a certain point, yet you are still willing to come before God and pray, saying: "O God! I cannot leave You. Although there is darkness within me, I wish to satisfy You; You know my heart, and I would that You invest more of Your love within me." This is practice during refinement. If you use the love of God as the foundation, refinement can bring you closer to God and make you more intimate with God. Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved

by God. Love that has experienced refinement is strong, not weak. Regardless of when or how God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure and your faith real. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

448. God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback, you are in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you have some reverence for God, and you fear God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to practice. Most people are passive and inactive; they only secretly love God in their hearts, but have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, that are higher than the standards of conscience; they not only use their conscience to pay back God’s love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man’s love, and that there is so much to love in God; man cannot help but love Him! The love for God of those who have been made perfect

is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in return, and which is not a transaction. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: "You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return." Those who have been made perfect always believe that: "God is the Creator, and He carries out His work upon us. Since I have this opportunity, condition, and qualification to be made perfect, my pursuit should be to live out a life of meaning, and I should satisfy Him."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

449. During his lifetime, Peter experienced refinement hundreds of times and underwent many painful ordeals. This refinement became the foundation of his supreme love of God, and the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and the thing that was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of impurities and their own preferences; love such as this is full of the ideas of Satan, and fundamentally incapable of satisfying God's will. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving and satisfying God, and even though their thoughts seem to be entirely devoted to God and devoid of any

human ideas, yet when their thoughts are brought before God, He does not commend or bless such thoughts. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people actually love God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's will; at that time, their human ideas are lessened, their human corruption is reduced, and their human emotions are diminished; only at that time is their practice a true manifestation of the love of God. The effect of the truth of the love of God is not achieved through spoken knowledge or mental willingness, and nor can it be achieved simply by understanding that truth. It requires that people pay a price, that they undergo much bitterness during refinement, and only then will their love become pure and after God's own heart.

—The Word, Vol. 1. The Appearance and Work of God. Only by Experiencing Refinement Can Man Possess True Love

450. Near the end of his life, after he had been made perfect, Peter said, "O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You." When he was about to be nailed to the cross, in his heart he prayed, "O God! Your time has now arrived; the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your

wishes, and to be able to give myself to You, to offer up my life to You. O God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

451. Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not submissively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved,

carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His desire? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those who are spineless, those who are weaklings. You must learn how to experience a meaningful life and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself. As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

452. If people wish to love God, they must taste God's loveliness and see God's loveliness; only then can there be roused in them a heart that loves God, a heart that inspires people to give of themselves loyally for God. God does not make people love Him through words and expressions or through their imagination, and He does not force people to love Him. Instead, He lets them love Him of their own volition, and He lets them see His loveliness in His work and utterances, after which there is borne in them the love of God. Only in this way can people truly bear testimony to

God. People do not love God because they have been urged to do so by others, nor is it a momentary emotional impulse. They love God because they have seen His loveliness, they have seen that there is so much of Him that is worthy of people's love, because they have seen God's salvation, wisdom, and wondrous deeds—and as a result, they truly praise God and truly yearn for Him, and there is roused in them such a passion that they could not survive without gaining God. The reason why those who truly testify of God are able to give a resounding testimony to Him is because their testimony rests upon the foundation of the true knowledge and true yearning for God. Such testimony is not offered according to an emotional impulse, but according to their knowledge of God and His disposition. Because they have come to know God, they feel that they must surely testify of God and make all those who yearn for God know God, and be aware of God's loveliness and His realness. Like people's love for God, their testimony is spontaneous; it is real and has real significance and worth. It is not passive or hollow and meaningless. The reason only those who truly love God have the most value and meaning in their lives, the reason only they truly believe in God, is that these people are able to live in God's light and are able to live for God's work and management. It is because they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates; they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify of God and

hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a heart that loves God, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Love God Will Forever Live Within His Light

K. On How to Achieve Knowledge of God

453. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who has blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and though your words are so clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the great virtuousness and graciousness of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and actuality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not

view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the course of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such

an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all creatures? Would any creature among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved.

—The Word, Vol. 1. The Appearance and Work of God. Knowing the Three Stages of God's Work Is the Path to Knowing God

454. God's possessions and being, God's essence, God's disposition—all has been made known in His words to humankind. When he experiences God's words, man will in the process of putting them into practice come to understand the purpose behind the words God speaks, and to understand the source and background of God's words, and to understand and appreciate

the intended effect of God's words. For humanity, these are all things that man must experience, grasp, and attain in order to attain truth and life, grasp God's intentions, become transformed in his disposition, and become able to obey God's sovereignty and arrangements. At the same time that man experiences, grasps, and attains these things, he will gradually have gained an understanding of God, and at this time he will also have gained different degrees of knowledge about Him. This understanding and knowledge does not come out of something man has imagined or composed, but rather from what he appreciates, experiences, feels, and confirms within himself. Only after appreciating, experiencing, feeling, and confirming these things does man's knowledge of God acquire content; only the knowledge that man obtains at this time is actual, real, and accurate, and this process—of attaining genuine understanding and knowledge of God through appreciating, experiencing, feeling, and confirming His words—is no other than true communion between man and God. In the midst of this kind of communion, man comes truly to understand and comprehend God's intentions, comes truly to understand and know God's possessions and being, comes truly to understand and know God's essence, comes gradually to understand and know God's disposition, arrives at real certainty about, and a correct definition of, the fact of God's dominion over all creation, and gains an essential bearing on and knowledge of God's identity and position. In the midst of this kind of communion, man changes, step by step, his ideas about God, no longer imagining Him out of thin air, or giving rein to his own suspicions about Him, or misunderstanding Him, or condemning Him, or passing judgment on Him, or doubting Him. Thus, man will have fewer disputes with God, he will have fewer conflicts with God, and there will be fewer occasions on which man rebels against God. Conversely, man's caring for and obedience

to God will grow greater, and his reverence for God will become more real and more profound. In the midst of such communion, man will not only attain the provision of truth and the baptism of life, but he will at the same time also attain true knowledge of God. In the midst of such communion, man will not only be transformed in his disposition and receive salvation, but he will at the same time also garner the true reverence and worship of a created being toward God. Having had this kind of communion, man's faith in God will no longer be a blank sheet of paper, or a promise offered up in lip service, or a form of blind pursuit and idolization; only with this kind of communion will man's life grow toward maturity day by day, and only now will his disposition gradually become transformed, and his faith in God will, step by step, pass from a vague and uncertain belief into genuine obedience and caring, into real reverence, and man will also, in the process of following God, gradually progress from a passive to an active stance, from the negative to the positive; only with this kind of communion will man arrive at true understanding and comprehension of God, at true knowledge of God.

—The Word, Vol. 2. On Knowing God. Preface

455. Knowledge of God's authority, God's power, God's own identity, and God's essence cannot be achieved by relying on your imagination. Since you cannot rely on imagination to know the authority of God, then in what way can you achieve a true knowledge of God's authority? The way to do this is through eating and drinking the words of God, through fellowship, and through experiencing the words of God. Thus, you will have a gradual experience and verification of God's authority and you will gain a gradual understanding and incremental knowledge of it. This is the only way to achieve the knowledge of God's authority; there are no shortcuts. Asking you not to imagine is not the same as making you sit

passively to await destruction, or stopping you from doing anything. Not using your brain to think and imagine means not using logic to infer, not using knowledge to analyze, not using science as the basis, but instead appreciating, verifying, and confirming that the God you believe in has authority, confirming that He holds sovereignty over your fate, and that His power at all times proves Him to be the true God Himself, through the words of God, through the truth, through everything that you encounter in life. This is the only way that anyone can achieve an understanding of God. Some say that they wish to find a simple way of achieving this aim, but can you think of such a way? I tell you, there is no need to think: There are no other ways! The only way is to conscientiously and steadfastly know and verify what God has and is through every word that He expresses and everything that He does. This is the only way to know God. For what God has and is, and everything of God, is not hollow and empty, but real.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

456. God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the

influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

457. Coming to know the essence of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the essence of God. When you have entered into this knowledge, you will find yourself stepping into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, and, moreover, will feel that there is nowhere to hide from your

shame. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and a love for Him will gradually grow in your heart. This is a sign of mankind entering a beautiful state. But as yet, you have not attained this. As you all rush about for the sake of your destiny, who has any interest in trying to know the essence of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not at odds with My work. For if you transgress against the administrative decrees often, who among you will escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious in the steps you take. This is the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the consequences will be yours alone to consider, and there will be no one else to bear the punishment in your place.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

458. What does it mean to know God? It means being able to comprehend His joy, anger, sorrow, and happiness, and thus knowing His disposition—this is what it is to truly know God. You claim that you have seen Him, yet you do not understand His joy, anger, sorrow, and happiness and you do not understand His disposition. You also understand neither His righteousness nor His mercifulness, nor do you know what He likes or what He loathes. This is not knowledge of God. Therefore, some people can

follow God but are not necessarily capable of truly believing in Him; herein lies the difference. If you know God, understand Him, and are able to comprehend some of His will, then you can truly believe in Him, truly submit to Him, truly love Him, and truly worship Him. If you do not understand these things, then you are just a follower who runs along and goes with the flow. That cannot be called true submission or true worship. How does true worship come about? Without exception, all who genuinely know God worship and revere Him whenever they see Him; they are all compelled to bow down and worship Him. At present, while God incarnate is at work, the more understanding people have of His disposition and of what He has and is, the more they will treasure these things and the more they will revere Him. Generally, the less understanding people have, the more careless they are, and so they treat God as human. If people really knew and saw God, they would tremble with fear. "He that comes after me is mightier than I, whose shoes I am not worthy to bear"—why did John say this? Though deep down he did not have a very profound understanding, he knew that God is awe-inspiring. How many people these days are capable of revering God? If they do not know His disposition, then how can they revere God? People neither know Christ's essence nor understand God's disposition, much less are they able to truly worship God. If they see only the ordinary and normal outward appearance of Christ, yet do not know His essence, then it is easy for them to treat Christ as just an ordinary man. They may adopt an irreverent attitude toward Him and can cheat Him, resist Him, disobey Him, and cast judgment on Him. They can be self-righteous and not take His words seriously; they can even give rise to notions, condemnations, and blasphemy against God. To resolve these issues, one must know Christ's essence and divinity. This is the main aspect of

knowing God; it is what everyone who believes in the practical God must enter and achieve.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

459. To believe in God and know God is ordained by Heaven and acknowledged by earth, and today—during an age when God incarnate is doing His work in person—is an especially good time to know God. Satisfying God is something that is achieved by building on the foundation of understanding God's will, and in order to understand God's will, it is necessary to have some knowledge of God. This knowledge of God is the vision that one who believes in God must have; it is the basis of man's belief in God. In the absence of this knowledge, man's belief in God would exist in a vague state, in the midst of empty theory. Even if it is the resolution of people like this to follow God, they will gain nothing. All those who gain nothing in this stream are the ones who will be eliminated—they are all freeloaders. … If man cannot receive visions, then he cannot receive the new work of God, and if man cannot obey God's new work, then man will be unable to understand God's will, and so his knowledge of God will amount to nothing. Before man carries out the word of God, he must know the word of God; that is, he must understand God's will. Only in this way can God's word be carried out accurately and in accordance with God's will. This is something that everyone who seeks the truth must possess, and it is also the process that everyone who tries to know God must undergo. The process of coming to know the word of God is the process of coming to know God and the work of God. So, knowing visions not only refers to knowing the humanity of God incarnate, but also includes knowing the word and the work of God. From the word of God people come to understand God's will, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God.

The process of advancing from this initial belief in God to the most profound belief in Him is the process of coming to know God, the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and not for the sake of coming to know Him, then there is no reality to your faith, and your faith cannot become pure—of this there is no doubt. If, during the process by which man experiences God's work, he gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in his belief in God, he will have completely gained God. The reason why God went to such great lengths to become flesh for the second time to do His work in person was so that man would be able to know Him and to see Him. Knowing God[a] is the final effect to be achieved at the conclusion of God's work; it is the last requirement God makes of mankind. The reason why He does this is for the sake of His final testimony; He does this work in order that man may finally and completely turn to Him. Man can only come to love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man have true faith in God, and only by knowing God can he truly revere and obey God. Those who do not know God will never arrive at true obedience and reverence of God. Knowing God includes knowing His disposition, understanding His will, and knowing what He is. Yet whichever aspect one comes to know, each one requires man to pay a price and requires the will to obey, without which no one would be able to continue following to the end.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

460. The effects of the lesson of coming to know God cannot be achieved in one or two days: Man must accumulate experiences, undergo suffering, and attain true submission. First of all, start from the work and the words of God. It is imperative that you understand what is included in the knowledge of God, how to achieve this knowledge, and how to see God in your experiences. This is what everyone must do when they have yet to know God. No one can grasp the work and the words of God in one fell swoop, and no one can achieve knowledge of God's entirety within a short time. There is a necessary process of experience, without which no one would be able to know God or to follow Him sincerely. The more work God does, the more man knows Him. The more at odds the work of God is with man's notions, the more man's knowledge of Him is renewed and deepened. If the work of God were to remain forever fixed and unchanging, then there would not be much to man's knowledge of Him. Between the time of creation and the present, what God did during the Age of Law, what He did during the Age of Grace, and what He does during the Age of Kingdom—you must be crystal clear about these visions. You must know the work of God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

461. During his time following Jesus, Peter formed many opinions of Him and always judged Him from his own perspective. Although Peter had a certain degree of understanding of the Spirit, his understanding was somewhat unclear, which is why he said: "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit." He did not understand the things Jesus did and lacked clarity about them. After following Him for some time, Peter grew interested in what He did and said, and in Jesus Himself. He came to feel that Jesus inspired both

affection and respect; he liked to associate with Him and stay beside Him, and listening to Jesus' words rendered him supply and aid. During the time he followed Jesus, Peter observed and took to heart everything about His life: His actions, words, movements, and expressions. He gained a deep understanding that Jesus was not like ordinary men. Although His human appearance was exceedingly normal, He was full of love, compassion, and tolerance for man. Everything He did or said was of great aid to others, and Peter saw and gained things he had never before seen nor possessed from Jesus. He saw that although Jesus had neither a grand stature nor any unusual humanity, He had a truly extraordinary and uncommon air about Him. Although Peter couldn't fully explain it, he could see that Jesus acted differently from everyone else, for the things He did were very different from that of normal men. From his time in contact with Jesus, Peter also saw that His character was different from that of an ordinary man. He always acted steadily and never with haste, never exaggerated nor underplayed a subject, and He conducted His life in a way that revealed a character which was both normal and admirable. In conversation, Jesus spoke plainly and with grace, communicating always in a cheerful yet serene manner—and yet never did He lose His dignity while carrying out His work. Peter saw that Jesus was sometimes taciturn, while other times He spoke incessantly. Sometimes He was so happy that He appeared like a frisking and frolicking dove, and other times He was so sad that He did not talk at all, appearing laden with grief as though He were a worn and weary mother. At times He was filled with anger like a brave soldier charging off to kill an enemy or, on some occasions, He even resembled a roaring lion. Sometimes He laughed; other times He prayed and wept. No matter how Jesus acted, Peter grew to have boundless love and respect for Him. Jesus' laughter filled him with happiness, His sorrow plunged him into grief, His

anger frightened him, while His mercy, forgiveness, and the strict demands He made of people made him come to truly love Jesus and develop a true reverence and longing for Him. Of course, it was not until after Peter had lived alongside Jesus for a number of years that he gradually came to realize all of this.

—The Word, Vol. 1. The Appearance and Work of God. How Peter Came to Know Jesus

462. If you want to know God, to know Him truly, to understand Him truly, then do not restrict yourself merely to the three stages of God's work, or to stories of the work He performed in the past. If you try to know Him in that way, then you are placing limitations on God, confining Him. You are seeing God as something very small. How would doing so affect people? You would never be able to know God's wondrousness and supremacy, nor His power and omnipotence and the scope of His authority. Such an understanding would have an impact on your ability to accept the truth that God is the Ruler of all things, as well as your knowledge of God's true identity and status. In other words, if your understanding of God is limited in scope, then what you can receive is also limited. This is why you must broaden your scope and expand your horizons. You should seek to understand all of it—the scope of God's work, His management, His rule, and all the things He manages and over which He rules. It is through these things that you should come to understand God's actions. With such an understanding, you will come to feel, without realizing it, that God rules, manages, and provides for all things among them, and you will also truly feel that you are a part and a member of all things. As God provides for all things, you are also accepting God's rule and provision. This is a fact that no one can deny.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

463. However much understanding of God there is in people's hearts, that is also the extent of the position He holds in their hearts. However great the degree of knowledge of God is in their hearts, that is how great God is in their hearts. If the God that you know is empty and vague, then the God you believe in is also empty and vague. The God that you know is limited to the scope of your own personal life, and has nothing to do with the true God Himself. Thus, knowing God's practical actions, knowing the reality of God and His omnipotence, knowing the true identity of God Himself, knowing what He has and is, knowing the actions that He has manifested among all the things of His creation—these things are very important to every single person who pursues knowledge of God. They have a direct bearing on whether people can enter truth reality. If you limit your understanding of God to just words, if you limit it to your own little experiences, to what you figure to be God's grace, or your little testimonies to God, then I say that the God you believe in is absolutely not the true God Himself. Not only that, but it can also be said that the God you believe in is an imaginary God, not the true God. This is because the true God is the One that rules over everything, that walks among everything, that manages everything. He is the One that holds the fate of all of mankind and of everything in His hands. The work and actions of the God that I am talking about are not just limited to a small portion of people. That is, they are not limited to just the people who currently follow Him. His deeds are manifested among all things, in the survival of all things, and in the laws of change of all things.

If you cannot see or recognize any deeds of God among all the things of His creation, then you cannot bear witness to any of His deeds. If you cannot bear witness for God, if you continue to speak of the small so-called "God" that you know, that God who is limited to your own ideas and exists

only within the narrow confines of your mind, if you continue to speak of that kind of God, then God will never praise your faith. When you bear witness for God, if you do so only in terms of how you enjoy God's grace, how you accept God's discipline and His chastening, and how you enjoy His blessings in your witness for Him, then that is nowhere near enough and not even close to satisfying Him. If you want to bear witness for God in a way that accords with His will, to bear witness for the true God Himself, then you must see what God has and is from His actions. You must see God's authority from His control of everything, and see the truth of how He provides for all of mankind. If you only acknowledge that your daily sustenance and your necessities in life come from God, but you fail to see the truth that God has taken all the things of His creation for the provision of all of mankind, and that, by ruling over all things, He is leading all of mankind, then you will never be able to bear witness for God. What is My purpose in saying all of this? It is so that you do not take this lightly, so that you do not mistakenly believe that these topics I have spoken about are irrelevant to your own personal entry into life, and so that you do not take these topics as being just a type of knowledge or doctrine. If you listen to what I am saying with that kind of attitude, then you will not gain a single thing. You will lose this great opportunity to know God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

464. Though man may go deep in his research of science and the laws that govern all things, that research is limited in scope, whereas God controls everything. For man, God's control is infinite. A man could spend his entire life researching God's smallest deed without achieving any true results. This is why, if you use just knowledge and what you have learned to study God, you will never be able to know God or understand Him. But if you choose the way of seeking the truth and seeking God, and look at God

from the perspective of coming to know Him, then, one day, you will recognize that God's actions and wisdom are everywhere at once, and you will know why God is called the Master of all things and the source of life for all things. The more you gain such understanding, the more you will understand why God is called the Master of all things. All things and everything, including you, are constantly receiving the steady flow of God's provision. You will also be able to clearly sense that in this world, and among this mankind, there is no one apart from God who could have the ability and the essence with which He rules over, manages, and maintains the existence of all things. When you arrive at this understanding, you will truly recognize that God is your God. When you reach this point, you will have truly accepted God and allowed Him to be your God and your Master. When you have obtained such an understanding and your life has reached such a point, God will no longer test you and judge you, nor will He make any demands of you, because you will understand God, will know His heart, and will have truly accepted God in your heart.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VIII

465. People often say that it is not an easy thing to know God. However, I say that knowing God is not a difficult matter at all, for God frequently displays His deeds for man to see. God has never ceased His dialogue with mankind, and He has never concealed Himself from man, and nor has He hidden Himself. His thoughts, His ideas, His words and His deeds are all revealed to mankind. Therefore, so long as man wishes to know God, he can come to understand and know Him through all sorts of means and methods. The reason why man blindly thinks that God has intentionally avoided him, that God has intentionally hidden Himself from humanity, that God has no intention of allowing man to understand and know Him, is because he does not know who God is and nor does he wish

to understand God. Even more than that, man does not concern himself with the Creator's thoughts, words or deeds…. Truthfully speaking, if a person just uses their spare time to focus upon and understand the Creator's words or deeds, and if they pay just a little attention to the Creator's thoughts and the voice of His heart, it will not be difficult for that person to realize that the Creator's thoughts, words, and deeds are visible and transparent. Likewise, it will take little effort to realize that the Creator is among man at all times, that He is always in conversation with man and the entirety of creation, and that He is performing new deeds every day. His essence and disposition are expressed in His dialogue with man; His thoughts and ideas are revealed completely in His deeds; He accompanies and observes mankind at all times. He speaks quietly to mankind and all of creation with His silent words: "I am in the heavens, and I am amongst My creation. I am keeping watch; I am waiting; I am at your side…." His hands are warm and strong; His footsteps are light; His voice is soft and graceful; His form passes and turns, embracing all of mankind; His countenance is beautiful and gentle. He has never left, never vanished. Day and night, He is mankind's constant companion, never to leave their side.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

466. When people do not understand God and do not know His disposition, their hearts can never truly open up to Him. Once they have understood God, they will begin to appreciate and savor what is in His heart with interest and faith. When you appreciate and savor what is in God's heart, your heart will gradually, bit by bit, open up to Him. When your heart opens up to Him, you will feel how shameful and contemptible your exchanges with God, your demands of God, and your own extravagant desires were. When your heart truly opens up to God, you will see that His heart is such an infinite world, and you will enter into a realm you have

never experienced before. In this realm there is no cheating, there is no deception, there is no darkness, and no evil. There is only sincerity and faithfulness; only light and rectitude; only righteousness and kindness. It is full of love and care, full of compassion and tolerance, and through it you feel the happiness and joy of being alive. These things are what God will reveal to you when you open up your heart to Him. This infinite world is full of God's wisdom and omnipotence; it is also full of His love and His authority. Here you can see every aspect of what God has and is, what brings Him joy, why He worries and why He becomes sad, why He becomes angry…. This is what every single person can see who opens up their heart and allows God to come in. God can only come into your heart if you open it up to Him. You can only see what God has and is, and you can only see His intentions for you, if He has come into your heart. At that time, you will discover that everything about God is so precious, that what He has and is is so worthy of treasuring. Compared to that, the people who surround you, the objects and events in your life, and even your loved ones, your partner, and the things you love, are hardly worth mentioning. They are so small, and so lowly; you will feel that no material object will ever be able to draw you in again, or that any material object will ever again be able to entice you to pay any price for it. In God's humility you will see His greatness and His supremacy. Moreover, you will see in some deed of God that you previously believed to be quite small His infinite wisdom and His tolerance, and you will see His patience, His forbearance, and His understanding of you. This will engender in you an adoration for Him. On that day, you will feel that mankind is living in such a filthy world, that the people by your side and the things that happen in your life, and even those you love, their love for you, and their so-called protection or their concern for you are not even worth mentioning—only God is your beloved, and it is

only God that you treasure the most. When that day comes, I believe that there will be some people who say: God's love is so great, and His essence is so holy—in God there is no deceit, no evil, no envy, and no strife, but only righteousness and authenticity, and everything that God has and is should be longed for by humans. Humans should strive for and aspire to it. On what basis is mankind's ability to achieve this built? It is built on the basis of their understanding of God's disposition, and their understanding of God's essence. So understanding God's disposition and what He has and is, is a lifelong lesson for every person; this is a lifelong goal pursued by every person who strives to change their disposition, and strives to know God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

467. God Himself is God Himself. He will never become a part of creation, and even if He becomes a member of the created beings, His inherent disposition and essence will not change. Therefore, knowing God is not the same as knowing an object; to know God is not to dissect something, nor is it the same as understanding a person. If man uses his concept or method of knowing an object or understanding a person to know God, then you will never be able to attain knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God; no matter how rich your experience and imagination may be, they are still limited. What is more, your imagination does not correspond to facts, and much less to the truth, and it is incompatible with God's true disposition and essence. You will never succeed if you rely on your imagination to understand God's essence. The only path is this: Accept all that comes from God, then gradually experience and understand it. There will be a day when God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth.

468. “Fearing God and shunning evil” and knowing God are indivisibly connected by a myriad threads, and the connection between them is self-evident. If one wishes to attain to shunning evil, one must first have real fear of God; if one wishes to attain to real fear of God, one must first have real knowledge of God; if one wishes to attain to knowledge of God, one must first experience God’s words, enter into the reality of God’s words, experience God’s chastening and discipline, His chastisement and judgment; if one wishes to experience God’s words, one must first come face to face with God’s words, come face to face with God, and ask God to provide opportunities to experience God’s words in the form of all sorts of environments involving people, events, and objects; if one wishes to come face to face with God and with God’s words, one must first possess a simple and honest heart, readiness to accept the truth, the will to endure suffering, the resolution and the courage to shun evil, and the aspiration to become a genuine created being…. In this way, going forward step by step, you will draw ever closer to God, your heart will grow ever more pure, and your life and the value of being alive will, along with your knowledge of God, become ever more meaningful and wax ever more radiant. Until, one day, you will feel that the Creator is no longer a riddle, that the Creator has never been hidden from you, that the Creator has never concealed His face from you, that the Creator is not at all far from you, that the Creator is no longer the One that you constantly long for in your thoughts but that you cannot reach with your feelings, that He is really and truly standing guard to your left and right, supplying your life, and controlling your destiny. He is not on the remote horizon, nor has He secreted Himself high up in the clouds. He is right by your side, presiding over your all, He is everything that you have, and He is the only thing you have. Such a God allows you to

love Him from the heart, cling to Him, hold Him close, admire Him, fear to lose Him, and be unwilling to renounce Him any longer, disobey Him any longer, or any longer to evade Him or put Him at a distance. All you want is to care for Him, obey Him, requite all that He gives you, and submit to His dominion. You no longer refuse to be guided, provided for, watched over, and kept by Him, no longer refuse what He dictates and ordains for you. All you want is to follow Him, walk along by His side, all you want is to accept Him as your one and only life, to accept Him as your one and only Lord, your one and only God.

—The Word, Vol. 2. On Knowing God. Preface

Footnotes:

a. The original text reads “The work of knowing God.”

L. On How to Serve God and Bear Witness to Him

469. Since the beginning of His work throughout the universe, God has predestined many people to serve Him, including those from every walk of life. His purpose is to satisfy His will and bring His work on earth to smooth completion; this is God's aim in choosing people to serve Him. Every person who serves God must understand His will. This work of His makes God's wisdom and omnipotence, and the principles of His work on earth, more evident to people. God has actually come to earth to do His work, to engage with people, so that they may know His deeds more clearly. Today you, this group of people, are fortunate to serve the practical God. This is an incalculable blessing for you—truly, you are raised up by God. In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

470. Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given God's great commission and God's burden, they are able to make God's

heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are after His own heart, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

471. Someone who truly serves God is someone who is after God's heart, who is fit for use by God, and who is able to let go of religious notions. If you wish for your eating and drinking of the words of God to be effective, then you must let go of your religious notions. If you wish to serve God, then it is even more necessary first to let go of religious notions and obey the words of God in everything. This is what should be possessed by someone who serves God. If you lack this knowledge, then as soon as you serve, you will cause disruption and disturbances, and if you hold on to your notions, then you will inevitably be knocked down by God, never to get up again. Take the present, for example: Many of the utterances and work of today are incompatible with the Bible and with the work previously done by God, and if you have no desire to obey, then you may fall at any time. If you wish to serve in accordance with the will of God, then you must first let go of religious notions and rectify your own views. Much of what

will be said will be incompatible with what was said in the past, and if you now lack the will to obey, you will be unable to walk the path that lies ahead. If one of God's methods of working has taken root inside you and you never let it go, then this method will become your religious notion. If what God is has taken root within you, then you have gained the truth, and if the words and truth of God are capable of becoming your life, you will no longer have notions about God. Those who possess true knowledge of God will have no notions and will not abide by doctrine.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

472. Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy of living in the world. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false Christs and the antichrists

who deceive people in the last days. The false Christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being cast out at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and control them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service interferes with the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

Starting from today, God will formally perfect those who have no religious notions, who are willing to set aside their old selves, and who obey God in a simple-hearted way. He shall perfect those who long for the words of God. These people should stand up and serve God. In God there is endless abundance and boundless wisdom. His amazing work and precious words await enjoyment by even greater numbers of people. As it stands, those with religious notions, those who assume seniority, and those who cannot put themselves aside find it hard to accept these new things. The Holy Spirit has no opportunity to perfect these people. If a person has not resolved to obey, and does not thirst for the words of God, then they have no means of accepting these new things; they will simply become more and

more rebellious, more and more crafty, and will thus end up on the wrong track. In doing His work now, God will raise up more people who truly love Him and can accept the new light, and He will completely cut down the religious officials who presume upon their seniority; He does not want a single one of those who stubbornly resist change. Do you want to be one of these people? Do you perform your service according to your own preferences, or do you do what God requires? This is something you must know for yourself. Are you a religious official, or are you a newborn babe made perfect by God? How much of your service is commended by the Holy Spirit? How much of it will God not even bother to remember? How great a change in your life has there been as a result of all your years of service? Are you clear about all this? If you are truly of faith, you will cast aside your old religious notions from before, and will serve God better in a new way. It is not too late to stand up now. Old religious notions can forfeit a person's entire life. The experience a person acquires can cause them to stray from God and do things their own way. If you do not put such things aside, they will become stumbling blocks to the growth of your life. God always perfects those who serve Him, and does not cast them out lightly. If you truly accept the judgment and chastisement of God's words, if you can put aside your old religious practices and rules, and cease to use old religious notions as the measure of God's words of today, only then will there be a future for you. But if you cling to old things, if you still treasure them, then there is no way you can be saved. God takes no notice of such people. If you really wish to be made perfect, then you must resolve to completely relinquish everything from before. Even if what was done before was right, even if it was God's work, you must still be able to put it aside and stop clinging to it. Even if it was clearly the work of the Holy Spirit, done directly by the Holy Spirit, today you must put it aside. You

must not hold onto it. This is what God requires. Everything must be renewed. In God's work and God's words, He makes no reference to the old things that went before, He does not dig into the old almanac; God is a God who is always new and never old, and does not cling even to His own words from the past—which shows that God does not follow any rules. So if you, as a human being, always cling to the things of the past, if you refuse to let them go, and rigidly apply them in a formulaic manner, while God no longer works using the means that He did before, then are your words and actions not disruptive? Have you not become an enemy of God? Are you willing to let your entire life go to wrack and ruin over these old things? These old things will make you into someone who obstructs God's work—is that the kind of person you want to be? If you truly do not want that, then quickly stop what you are doing and turn around; start all over again. God will not remember your past service.

—The Word, Vol. 1. The Appearance and Work of God. Religious Service Must Be Purged

473. Everyone who has resolved to can serve God—but it must be that only those who give every care to God's will and understand God's will are qualified and entitled to serve God. I have discovered this among you: Many people believe that as long as they fervently spread the gospel for God, go on the road for God, expend themselves and give things up for God, and so on, then this is serving God. Even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess. There are also many religious officials who think that serving God consists of preaching in chapels after pursuing advanced studies and training in the seminary, and teaching people through readings of Bible scriptures. Moreover, there are people in impoverished regions who believe that serving God means healing the sick and casting

out demons among their brothers and sisters or praying for them, or serving them. Amongst you, there are many who believe that serving God means eating and drinking the words of God, praying to God every day, as well as visiting and doing work in churches everywhere. There are other brothers and sisters who believe that serving God means never getting married or raising a family and dedicating their entire being to God. Yet few people know what it actually means to serve God. Although there are as many people who serve God as there are stars in the sky, the number of those who can serve directly, and who are able to serve in accordance with God's will, is paltry—pifflingly small. Why do I say this? I say this because you do not understand the essence of the phrase "service to God," and you understand so little of how to serve in accordance with God's will. There is an urgent need for people to understand exactly what sort of service to God can be in harmony with His will.

If you wish to serve in accordance with God's will, you must first understand what kind of people are pleasing to God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. At the very least, you should be equipped with this knowledge. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now. After understanding this, and through the guidance of God's words, you should first have entry, and first receive God's commission. Once you have had actual experience of God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God opens your spiritual eyes and allows you to have a greater understanding of His work and to see it more clearly. When you enter this reality, your experiences will be more profound and real, and all those of you who have had such experiences will be able to walk among the churches and offer

provision to your brothers and sisters, so that you can each draw on each other's strengths to make up for your own deficiencies, and gain richer knowledge in your spirits. Only after achieving this effect will you be able to serve in accordance with God's will and be made perfect by God in the course of your service.

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

474. Those who can lead churches, supply people with life, and be apostles to the people must have actual experience; they must have a correct understanding of spiritual things and a correct appreciation and experience of the truth. Only such people are qualified to be workers or apostles who lead the churches. Otherwise, they can only follow as the least and cannot lead, much less be apostles who are able to supply people with life. This is because the function of apostles is not to rush about or to fight; it is to do the work of ministering life and leading others in transforming their dispositions. Those who perform this function are commissioned to shoulder a heavy responsibility, one that not just anyone can shoulder. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by merely anyone who can renounce, who can rush about, or who is willing to expend themselves; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, who are people without reality, are unable to see reality clearly because they themselves are without this kind of being. So, this type of person is not only unable to do leadership work, but, if they remain without the truth for a long while, they will become an object of elimination.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Work

475. Regarding work, man believes that work is to run around for God, preach everywhere, and expend for His sake. Though this belief is correct, it is too one-sided; what God asks of man is not solely to run around for Him; beyond just this, this work is concerned with ministry and provision within the spirit. Many brothers and sisters, even after all these years of experience, have never thought about working for God, because work as conceived by man is incongruous with what God asks. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin your entry with working for God, so that you may better undergo every aspect of experience. This is what you should enter into. Work refers not to running around for God, but to whether the life of man and what man lives out are able to give God enjoyment. Work refers to people using their devotion to God and their knowledge of God to testify about God, and also to minister to man. This is man's responsibility and this is what all men should understand. One could say that your entry is your work, and that you are seeking to enter during the course of working for God. Experiencing God's work does not merely mean that you know how to eat and drink of His word; more importantly, you must know how to testify about God and be able to serve God and be able to minister to and provide for man. This is work, and it is also your entry; this is what every person should accomplish. There are many who only focus on running around for God and preaching everywhere, yet overlook their individual experience and neglect their entry into the spiritual life. This is what has led those who serve God to become those who resist God. …

One works in order to satisfy the will of God, to bring all those who are after God's heart before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits

of God's work. Therefore, it is imperative that you are thoroughly clear on the essence of work. As one who is used by God, every man is worthy of working for God, that is, everyone has the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work commissioned by God, man has been given the opportunity to be used by God, but what is said and known by man are not entirely the stature of man. All you can do is to better know your own deficiencies during the course of your work, and come into possession of greater enlightenment from the Holy Spirit. In this way, you will be enabled to gain better entry in the course of your work.

—The Word, Vol. 1. The Appearance and Work of God. Work and Entry (2)

476. Service that is divorced from the present utterances of the Holy Spirit is service that is of the flesh, and of notions, and it is impossible for it to be in accordance with God's will. If people live among religious notions, then they are unable to do anything that is fit for God's will, and even though they serve God, they serve in the midst of their imaginings and notions, and are totally incapable of serving in accordance with the will of God. Those who are unable to follow the work of the Holy Spirit do not understand the will of God, and those who do not understand the will of God cannot serve God. God wants service that is after His own heart; He does not want service that is of notions and the flesh. If people are incapable of following the steps of the Holy Spirit's work, then they live amid notions. The service of such people interrupts and disturbs, and such service runs contrary to God. Thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the will of God today, being able to act in accordance

with the present requirements of God, being able to obey and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and disobedience, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are able to gain God, and who have genuinely found the true way.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

477. If, when serving the God of today, you cling to the things revealed by the Holy Spirit's enlightenment in the past, then your service will cause disruption, and your practice will be outdated, nothing more than religious ceremony. If you believe that those who serve God must outwardly be humble and patient, among other qualities, and if you put this kind of knowledge into practice today, then such knowledge is a religious notion; such practice has become a hypocritical performance. The phrase "religious notions" refers to things that are outmoded and obsolete (including the understanding of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they disrupt God's work and bring no benefit to man. If people are unable to purge those things from themselves that belong to religious notions, then these things will become a great hindrance to their serving God. People with religious notions have no way of keeping up with the steps of the Holy Spirit's work—they fall one step behind, then two. This is because these religious notions cause man to become extraordinarily self-

righteous and arrogant. God feels no nostalgia for what He said and did in the past; if something is obsolete, He eliminates it. Are you truly unable to let go of your notions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious notions? If that is the case, then you will become someone who opposes God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know the Work of God Today May Serve God

478. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disrupt God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and

are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

479. In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and forsake their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been dealt with in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of an abstract, vague God. Their resolve to suffer for God comes from their zeal and their positive natures. Even though they believe in God, they neither understand Him nor know His will. They merely work and suffer blindly for God. They place no value whatsoever on acting with discernment, care little about how to ensure that their service actually fulfills God's will, and much less are they aware of how to achieve the knowledge of God. The God they serve is not God in His original image, but a God shrouded in legend, a product of their own imagination, a God they have only heard of, or found in writings. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's will. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the

Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's will; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being dealt with or of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning and dealing, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service!

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (3)

480. Jesus was able to complete God's commission—the work of all mankind's redemption—because He gave every care to God's will, without making any plans or arrangements for Himself. So, too, was He the intimate of God—God Himself—which is something you all understand very well. (Actually, He was the God Himself who was testified to by God. I mention this here to use the fact of Jesus to illustrate the issue.) He was able to place God's management plan at the very center, and always prayed to the heavenly Father and sought the will of the heavenly Father. He prayed and

said: “God the Father! Accomplish that which is Your will, and act not according to My desires but according to Your plan. Man may be weak, but why should You care for him? How could man be worthy of Your concern, man who is like an ant in Your hand? In My heart, I wish only to accomplish Your will, and I would that You can do what You would do in Me according to Your own desires.” On the road to Jerusalem, Jesus was in agony, as if a knife were being twisted in His heart, yet He had not the slightest intention of going back on His word; always there was a powerful force compelling Him onward to where He would be crucified. Ultimately, He was nailed to the cross and became the likeness of sinful flesh, completing the work of the redemption of mankind. He broke free of the shackles of death and Hades. Before Him, mortality, hell, and Hades lost their power, and were vanquished by Him. He lived for thirty-three years, throughout which He always did His utmost to meet God’s will according to God’s work at the time, never considering His own personal gain or loss, and always thinking of the will of God the Father. Thus, after He was baptized, God said: “This is My beloved Son, in whom I am well pleased.” Because of His service before God that was in harmony with God’s will, God placed the heavy burden of redeeming all mankind upon His shoulders and made Him accomplish it, and He was qualified and entitled to complete this important task. Throughout His life, He endured immeasurable suffering for God, and He was tempted by Satan countless times, but He was never disheartened. God gave Him such an enormous task because He trusted Him, and loved Him, and thus God personally said: “This is My beloved Son, in whom I am well pleased.” At that time, only Jesus could accomplish this commission, and this was one practical aspect of God’s completion of His work of redeeming all mankind in the Age of Grace.

If, like Jesus, you are able to give every care to God's burden, and turn your back on your flesh, God will entrust His important tasks to you, so that you will meet the conditions required to serve God. Only under such circumstances will you venture to say that you are doing God's will and completing His commission, and only then will you venture to say you are truly serving God. Compared to Jesus' example, do you venture to say you are God's intimate? Do you venture to say that you are doing God's will? Do you venture to say that you are truly serving God? Today, you do not understand how to serve God, do you venture to say you are God's intimate? If you say that you serve God, do you not blaspheme against Him? Think about it: Are you serving God, or yourself? You serve Satan, yet you stubbornly say you are serving God—in this, do you not blaspheme against God? Many people behind My back covet the blessing of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, lording themselves over others from positions of authority. These people keep saying they are doing God's will and always say they are God's intimates—is this not absurd? If you have the right intentions, but are unable to serve in accordance with God's will, then you are being foolish; but if your intentions are not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God's will. They do not accept the scrutiny of God's Spirit in anything they do. They are always maneuvering and deceiving their brothers and sisters,

and being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God's intimates? Are you fit to receive God's blessings? You take no burden for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God dare to entrust you with a greater task? Would this not cause delays to the work?

—The Word, Vol. 1. The Appearance and Work of God. How to Serve in Harmony With God's Will

481. What you have experienced and seen surpasses that of the saints and prophets from all ages, but are you able to provide testimony greater than the words of these saints and prophets of times past? What I now bestow upon you surpasses Moses and eclipses David, so likewise I ask that your testimony surpass Moses and that your words be greater than David. I give you a hundredfold—so I likewise ask you to repay Me in kind. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, I have bestowed unto you the life that the chosen people, the Israelites, never received. By rights, you ought to bear witness to Me and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give their life for Me. This has long been predestined by Me. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you were to believe in Me only to gain blessings, then My work would bear little significance, and you would not be fulfilling your duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw very, very little of the work of My Spirit, to the point that they understood but one-ten-thousandth of what you

have heard and seen. What you have seen exceeds even the chief priests among them. The truths you understand today surpass theirs; what you have seen today exceeds what was seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even Moses and Elijah. For what the Israelites understood was only the law of Jehovah, and what they saw was only the sight of Jehovah's back; what the Jews understood was only the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus, and all My deeds of this day. So, too, have you heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but a God filled with righteousness. You have seen My wondrous work and known that I brim with majesty and wrath. Furthermore, you know that I once brought down My raging fury upon the house of Israel, and that today, it has come upon you. You understand more of My mysteries in heaven than Isaiah and John; you know more of My loveliness and venerableness than all the saints of ages past. What you have received is not merely My truth, My way, and My life, but a vision and revelation greater than that of John. You understand many more mysteries, and have also looked upon My true countenance; you have accepted more of My judgment and know more of My righteous disposition. And so, though you were born in the last days, your understanding is that of the former and the past, and you have also experienced the things of today, and this was all personally done by Me. What I ask of you is not excessive, for I have given you so much, and you have seen much in Me. Thus, I ask you to bear witness for Me to the saints of ages past, and this is My heart's only desire.

482. What I desire is your loyalty and obedience now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and obedience. You should know that the testimony to My defeat of Satan lies within the loyalty and obedience of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be obedient to the end. Before I begin the next step of My work, how will you bear witness to Me? How will you be loyal and obedient to Me? Do you devote all your loyalty to your function, or will you simply give up? Would you rather submit to My every arrangement (even if it be death or destruction), or flee midway to avoid My chastisement? I chastise you so that you will bear witness to Me, and be loyal and obedient to Me. What's more, the chastisement at present is to unfold the next step of My work and to allow the work to progress unimpeded. Hence, I exhort you to be wise and treat neither your life nor the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in the days to come, and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway, as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the present work is only to begin an age and to lay the foundation for spreading the gospel in the time to come and bringing the age to an end in the future. My work is not so simple as you think, nor is it

as worthless or meaningless as you may believe. Therefore, I still must say to you: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Long have I yearned for you to bear witness to Me, and even longer have I yearned for you to spread My gospel. You ought to understand what is in My heart.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

483. Are you able to communicate the disposition expressed by God in each age in a concrete way, with language that suitably conveys the significance of the age? Are you, who experience God's work of the last days, able to describe God's righteous disposition in detail? Can you testify about God's disposition clearly and accurately? How will you pass on what you have seen and experienced to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of people are waiting for you to shepherd them? Can you imagine? Are you aware of the burden on your shoulders, your commission, and your responsibility? Where is your sense of historic mission? How will you adequately serve as a master in the next age? Do you have a strong sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and of all physical things in the world? What plans do you have for the progress of the next phase of the work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness—where is the way? How they yearn for the light, like a shooting star, to suddenly descend and dispel the forces of darkness that have oppressed man for so many years. Who can know the full extent to which they anxiously hope, and how they pine, day and night, for this? Even on a day when the light flashes past, these deeply suffering people remain imprisoned in a dark dungeon without hope of release; when

will they weep no longer? Terrible is the misfortune of these fragile spirits who have never been granted rest, and long have they been kept bound in this state by merciless bonds and frozen history. And who has heard the sound of their wailing? Who has looked upon their miserable state? Has it ever occurred to you how grieved and anxious God's heart is? How can He bear to see innocent mankind, whom He created with His own hands, suffering such torment? Human beings, after all, are the victims who have been poisoned. And although man has survived to this day, who would have known that mankind has long been poisoned by the evil one? Have you forgotten that you are one of the victims? Are you not willing to strive, out of your love for God, to save these survivors? Are you not willing to devote all of your energy to repaying God, who loves mankind like His own flesh and blood? When all is said and done, how would you interpret being used by God to live your extraordinary life? Do you really have the resolve and confidence to live the meaningful life of a pious, God-serving person?

—The Word, Vol. 1. The Appearance and Work of God. How Should You Attend to Your Future Mission?

484. Bearing testimony to God is primarily a matter of speaking of your knowledge of God's work, of how God conquers people, of how He saves people, of how He changes people; it is a matter of speaking of how He guides people to enter truth reality, allowing them to be conquered, made perfect, and saved by Him. Bearing testimony means speaking of His work and all that you have experienced. Only His work can represent Him, and only His work can reveal Him publicly, in His entirety; His work bears testimony to Him. His work and utterances directly represent the Spirit; the work He does is carried out by the Spirit, and the words He speaks are spoken by the Spirit. These things are merely expressed through the incarnate flesh of God, yet, in reality, they are expressions of the Spirit. All

the work He does and all the words He speaks represent His essence. If, after clothing Himself in flesh and coming among man, God did not speak or work, and then asked you to know His realness, His normality, and His omnipotence, would you be able to? Would you be able to know what the essence of the Spirit is? Would you be able to know what the attributes of His flesh are? It is only because you have experienced each step of His work that He asks you to bear testimony to Him. If you were without such experience, then He would not insist that you bear testimony. Thus, when you bear testimony to God, you are not only testifying to His exterior of normal humanity, but also to the work He does and the path He leads; you are to testify to how you have been conquered by Him and in what aspects you have been made perfect. This is the kind of testimony you should bear. … Step by step, you have experienced chastisement, judgment, refinement, trials, setbacks, and tribulations, and you have been conquered; you have put aside the prospects of the flesh, your personal motivations, and the intimate interests of the flesh. In other words, God's words have conquered your heart completely. Although you have not grown in your life as much as He demands, you know all these things and you are utterly convinced by what He does. Thus, this may be called testimony, testimony that is real and true. The work God has come to do, the work of judgment and chastisement, is meant to conquer man, but He is also concluding His work, ending the age, and carrying out the work of conclusion. He is ending the entire age, saving all of humankind, delivering humankind from sin for once and for all; He is fully gaining humankind, which He created. You should bear testimony to all of this. You have experienced so much of God's work, you have seen it with your own eyes and experienced it personally; when you have reached the very end, you must not be unable to perform the function incumbent upon you. What a pity that would be! In the

future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what a created being should attain. What is the actual significance of this stage of God's work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work God incarnate has done since coming to earth, then your testimony will be complete. When you can speak clearly of these five things: the significance of His work; its contents; its essence; the disposition it represents; and its principles, then this will prove you are capable of bearing testimony to God, that you are truly possessed of knowledge. My requirements of you are not very high, and are attainable by all those who are in true pursuit. If you are resolved to be one of God's witnesses, you must understand what God loathes and what God loves. You have experienced much of His work; through this work, you must come to know His disposition, understand His will and His requirements of mankind, and use this knowledge to testify about Him and perform your duty.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

485. When bearing testimony for God, you should mainly talk more about how God judges and chastises people, what trials He uses to refine people and change their dispositions. You should also talk about how much corruption has been revealed in your experience, how much you have endured and how you were eventually conquered by God; talk about how much real knowledge of God's work you have, and how you should bear witness for God and repay Him for His love. You should put substance into this kind of language, while putting it in a simple manner. Do not talk about empty theories. Speak more down-to-earth; speak from the heart. This is how you should experience. Do not equip yourselves with profound-seeming, empty theories in an effort to show off; doing so makes you

appear quite arrogant and senseless. You should speak more of real things from your actual experience that are genuine and from the heart; this is most beneficial to others, and most appropriate for them to see. You used to be people who opposed God the most and were least inclined to submit to Him, but now you have been conquered—never forget that. You should ponder and think about these matters more. Once people have understood them clearly, they will know how to bear testimony; otherwise, they will be liable to commit shameful and senseless acts.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Only by Pursuing the Truth Can One Achieve a Change in Disposition

486. To bear witness to God's work, you must rely on your experience, knowledge, and the price you have paid. Only thus can you satisfy His will. Are you someone who bears witness to God's work? Do you have this aspiration? If you are able to bear witness to His name, and even more, to His work, and if you can live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? You do it by seeking and longing to live out God's word, and, by bearing witness with your words, allowing people to know His work and to see His actions. If you truly seek all of this, then God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His will to you, and seeking how you ought to bear witness to His wondrousness and wisdom, and how to bear witness for how He disciplines and deals with you. All of these are things you should now be pondering. If your love for God is solely so that you can share in God's glory after He perfects you, then it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's work, satisfy His demands, and experience

the work He has done on people in a practical way. Whether pain, tears, or sadness, you must experience all of these things in your practice. They are meant to perfect you as one who bears witness for God.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

487. Although your faith is very sincere, none among you is able to give a full account of Me, none can give full testimony to all of the facts you see. Think about it: Today, most of you are derelict in your duties, instead pursuing the flesh, satiating the flesh, and greedily enjoying the flesh. You possess little truth. How, then, can you bear testimony to all that you have seen? Are you really confident that you can be My witnesses? If a day comes when you are unable to testify to all that you have seen today, then you will have lost the function of created beings, and there will be no meaning whatsoever to your existence. You will be unworthy of being human. It could even be said that you will not be human! I have done immeasurable work on you, but because you are currently learning nothing, aware of nothing, and ineffective in your labors, when it is time for Me to expand My work, you will just stare blankly, tongue-tied and utterly useless. Will that not make you a sinner for all time? When that time comes, will you not feel the deepest regret? Will you not sink into dejection? All of My work today is not done out of idleness and boredom, but to lay a foundation for My future work. It is not that I am at an impasse and need to come up with something new. You should understand the work I do; it is not something done by a child playing in the street, but is a work done in representation of My Father. You should know that it is not Me doing all this Myself; rather, I represent My Father. Your role, meanwhile, is strictly to follow, obey, change, and testify. What you should understand is why you should believe in Me; this is the most important question for each of you to

understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestination that you follow Me. None of this is of your own choosing. Even more important is that you understand that you are the ones My Father bestowed upon Me for the purpose of testifying to Me. Because He granted you to Me, you should abide by the ways I bestow upon you, as well as the ways and the words I teach you, for it is your duty to abide by My ways. This is the original purpose of your faith in Me. Therefore, I say to you this: You are merely people that My Father bestowed upon Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family, and are instead ilk of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must walk in My ways. All of this is for the sake of future testimony. If you function only as people who listen to My ways, then you will be without value, and the significance of My Father's having bestowed you upon Me will be lost. What I insist on telling you is this: You should walk in My ways.

—The Word, Vol. 1. The Appearance and Work of God. What Is Your Understanding of God?

M. On How to Cast Off the Influence of Satan and Achieve Salvation

488. Humanity lost their God-fearing heart as well as the function incumbent upon God's creatures after being corrupted by Satan, thereby becoming an enemy disobedient to God. Humanity then lived under Satan's domain and followed Satan's orders; thus, God had no way to work among His creatures, and became all the more unable to win their fearful reverence. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of disobedience will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save

corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are disobedient to Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are disobedient to Him, and to bring into rest those who have been made complete.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

489. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition, changes which restore man's original sense of reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

490. All those who live under the influence of darkness are those who live amid death, those who are possessed by Satan. Without being saved by God and judged and chastised by God, people are unable to escape the influence of death; they cannot become the living. These “dead men” cannot bear testimony to God, and nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living, not the dead, work for Him. “The dead” are those who oppose and rebel against God; they are those who are numb in spirit and do not understand God’s words; they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the domain of Satan and are exploited by Satan. The dead manifest themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even if such people eat and drink the words of God, they are unable to live out the words of God; though they are alive, they are just walking, breathing corpses. The dead are totally incapable of satisfying God, much less of being utterly obedient to Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they bring forth by the way they live reveals the nature of Satan. If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God’s salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God and being dealt with by Him. Only then will they be able to put all of the truths required by God into practice, and only then will they gain God’s salvation and truly become living beings. The living are saved by God; they have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives for God, and they would gladly dedicate their whole lives to God. Only when the living bear

testimony to God can Satan be shamed; only the living can spread the gospel work of God, only the living are after God's heart, and only the living are real people. Originally the man made by God was alive, but because of Satan's corruption man lives amid death and lives under the influence of Satan, and so, in this way, people have become the spiritless dead, they have become enemies who oppose God, they have become the tools of Satan, and they have become the captives of Satan. All the living people created by God have become dead people, and so God has lost His testimony, and He has lost mankind which He created and which is the only thing that has His breath. If God is to take back His testimony and take back those who were made by His own hand but who have been taken captive by Satan, then He must resurrect them so that they become living beings, and He must reclaim them so that they live in His light. The dead are those who have no spirit, those who are numb in the extreme and who oppose God. They are foremost those who do not know God. These people have not the slightest intention of obeying God; they only rebel against Him and oppose Him and have not the slightest loyalty. The living are those whose spirits have been reborn, who know to obey God, and who are loyal to God. They are possessed of the truth, and of testimony, and these people alone are pleasing to God in His house.

—The Word, Vol. 1. The Appearance and Work of God. Are You Someone Who Has Come to Life?

491. What is the influence of darkness? This so-called "influence of darkness" is the influence of Satan's deception, corruption, binding, and controlling of people; the influence of Satan is an influence that has an aura of death. All those who live under the domain of Satan are doomed to perish.

How can you escape from the influence of darkness after gaining faith in God? Once you have sincerely prayed to God, you turn your heart to Him completely, at which point your heart is moved by God's Spirit. You grow willing to give yourself to Him completely, and at this moment, you will have escaped from the influence of darkness. If everything man does is that which pleases God and in line with His requirements, then he is someone who lives within the words of God and under His care and protection. If people cannot practice the words of God, if they are always attempting to fool Him, acting in a perfunctory manner toward Him, and not believing in His existence—then these are all people living under the influence of darkness. Men who have not received God's salvation are living under the domain of Satan; that is, they all live under the influence of darkness. Those who do not believe in God are living under the domain of Satan. Even those who believe in God's existence might not necessarily be living in His light, for those who believe in Him may not actually be living within His words nor be able to submit to God. Man is limited to believing in God, and because he does not have knowledge of God, he is still living within the old rules, among dead words, with a life that is dark and uncertain, neither fully purified by God nor completely gained by Him. Therefore, while it goes without saying that those who do not believe in God are living under the influence of darkness, even those who do believe in God may still be under its influence, for they lack the work of the Holy Spirit. Those who have not received God's grace or mercy and those who cannot see the work of the Holy Spirit are all living under the influence of darkness; and most of the time, so are people who merely enjoy the grace of God yet do not know Him. If a man believes in God yet spends most of his life living under the influence of darkness, then this man's existence has lost its meaning—and what need is there to mention people who do not believe that God exists?

All those who cannot accept God's work, or who accept God's work but are unable to meet His demands, are people living under the influence of darkness. Only those who pursue the truth and are capable of meeting God's demands will receive blessings from Him, and only they will escape from the influence of darkness. Those who have not been released, who are always controlled by certain things, and who are unable to give their hearts to God are people under Satan's bondage who live within an aura of death. Those who are unfaithful to their own duties, who are unfaithful to God's commission, and who fail to perform their functions at the church are people living under the influence of darkness. Those who deliberately disturb the church life, who intentionally sow discord between their brothers and sisters, or who form cliques are people who live deeper still under the influence of darkness, in Satan's bondage. Those who have an abnormal relationship with God, who always have extravagant desires, who always want to gain an advantage, and who never seek transformation in their dispositions are people who live under the influence of darkness. Those who are always sloppy and never serious in their practice of the truth, and who do not seek to meet the will of God, seeking instead only to satisfy their own flesh, are also people who are living under the influence of darkness, shrouded by death. Those who engage in crookedness and deception when working for God, who deal with God in a perfunctory manner, who cheat God, and who always make plans for themselves are people living under the influence of darkness. All those who cannot sincerely love God, who do not pursue the truth, and who do not focus on transforming their dispositions are people living under the influence of darkness.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

492. Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan. God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a creature, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man

will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, “God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, they have allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the domain of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness and take my freedom, I can continue living, but if Your chastisement and judgment were to ever leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words.

Without Your love, I would live under the domain of Satan, and would be unable to see Your glorious face. How could I continue living? I could not endure such darkness, such a life. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have enjoyed Your love, and today I cannot be away from You; how could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the creatures."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

493. Man's flesh is of Satan, it is full of rebellious dispositions, it is deplorably filthy, and it is something unclean. People covet the enjoyment of the flesh too much and there are too many manifestations of the flesh; this is why God despises man's flesh to a certain extent. When people cast off the filthy, corrupt things of Satan, they gain God's salvation. But if they still do not divest themselves of filth and corruption, then they are still living under the domain of Satan. People's conniving, deceitfulness, and crookedness are all things of Satan. God's salvation of you is to extricate you from these things of Satan. God's work cannot be wrong; it is all done in order to save people from darkness. When you have believed to a certain point and can divest yourself of the corruption of the flesh, and are no longer shackled by this corruption, will you not have been saved? When you live under Satan's domain you are incapable of manifesting God, you are something filthy, and cannot receive God's inheritance. Once you have been cleansed and made perfect, you will be holy, you will be a normal person, and you will be blessed by God and delightful to God.

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

494. Man’s entire life is lived under the domain of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan’s influence. Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the ensnaring influence of Satan. Today, are you not still under the domain of Satan? You do not regret your disobedient acts, and much less do you feel that you are filthy and disobedient. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your disobedience? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devil, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that you show forth and the disobedient behavior that you live out are sufficient to prove that you are still living under the domain of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the domain of Satan, your mind is controlled by Satan, your

thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. Do you know just how far you are, now, from the standards of Peter? Do you possess that caliber? How much do you know of the chastisement and judgment of today? How much do you possess of that which Peter came to know? If, today, you are unable to know, will you be able to achieve this knowledge in the future? Someone as lazy and cowardly as you is simply incapable of knowing chastisement and judgment. If you pursue the peace of the flesh, and the pleasures of the flesh, then you will have no means of being cleansed, and in the end you will be returned to Satan, for what you live out is Satan, and it is the flesh. As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or about entering into a deeper life experience. That being so, how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, who do not pursue changes in their disposition, are incapable of escaping Satan's dark influence.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

495. All those who believe in God, yet do not pursue the truth, have no way of escaping from Satan's influence. All those who do not live their lives with honesty, who behave one way in front of others but another way behind their backs, who give the appearance of humility, patience, and love though their essence is insidious, cunning, and without loyalty to God—such people are typical representatives of those who live under the influence of darkness; they are the ilk of the serpent. Those who only ever believe in God for their own benefit, who are self-righteous and haughty, who show off, and who protect their own status are people who love Satan and oppose the truth. These people resist God and belong entirely to Satan.

Those who are not attentive to God's burdens, who do not serve God wholeheartedly, who are always concerned with their own self-interests and the interests of their families, who are unable to abandon everything to expend themselves for God, and who never live by His words are people outside of His words. Such people cannot receive God's praise.

When God created men, it was so that they could enjoy His abundance and genuinely love Him; in this way, men would live in His light. Today, as for all those who cannot love God, are not attentive to His burdens, are unable to give their hearts fully to Him, are not able to take His heart as their own, and cannot shoulder His burdens as their own—God's light does not shine upon any such men, and they therefore are all living under the influence of darkness. They are on a path that is diametrically opposed to God's will, and there is not a shred of truth in anything they do. They are wallowing in the mire with Satan; they are people who live under the influence of darkness. If you can often eat and drink the words of God and be attentive to His will and put His words into practice, then you belong to God, and you are a person who lives within His words. Are you willing to escape from the domain of Satan and live in the light of God? If you live within the words of God, then the Holy Spirit will have an opportunity to perform His work; if you live under Satan's influence, then you will give the Holy Spirit no such opportunity. The work that the Holy Spirit performs on men, the light that He shines on them, and the confidence that He gives to them last for only a moment; if people are not careful and do not pay attention, then the work of the Holy Spirit will pass them by. If men live within the words of God, then the Holy Spirit will be with them and perform work on them. If men do not live within the words of God, then they live in Satan's bonds. If men live with corrupt dispositions, then they do not have the presence or the work of the Holy Spirit. If you live within

the boundaries of the words of God, and if you live in the state that God requires, then you are one who belongs to Him, and His work will be performed on you; if you are not living within the boundaries of God's requirements, but living instead under the domain of Satan, then you are decidedly living within Satan's corruption. Only by living within the words of God and giving your heart to Him can you meet His requirements; you must do as God says, making His utterances the foundation of your existence and the reality of your life; only then will you belong to God. If you actually practice in accordance with God's will, He will perform work on you, and you will then live under His blessings, in the light of His countenance; you will grasp the work that the Holy Spirit performs and feel the joy of God's presence.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

496. To escape from the influence of darkness, you must first be loyal to God and eager at heart to pursue the truth; only then can you have a correct state. Living in a correct state is the prerequisite for escaping from the influence of darkness. Not having a correct state is not being loyal to God, and not being eager at heart to seek the truth; and escaping from the influence of darkness is out of the question. My words are the basis of man's escape from dark influences, and people who cannot practice in accordance with My words will not be able to escape from the bonds of the influence of darkness. To live in a correct state is to live under the guidance of the words of God, to live in a state of loyalty to God, to live in a state of seeking the truth, to live in the reality of sincerely expending oneself for God's sake, and to live in a state of genuinely loving God. Those who live in these states and within this reality will slowly transform as they enter into the depth of the truth, and they will transform as the work goes deeper; and

in the end, they will certainly become people who are gained by God and who love God genuinely. Those who have escaped from the influence of darkness can gradually ascertain God's will and gradually come to understand it, eventually becoming confidants of God. They not only harbor no notions about God and do not rebel against Him, but they also detest even more those notions and rebellion that possessed them before, and genuine love for God arises in their hearts. People who are unable to escape from the influence of darkness are all completely occupied with the flesh and full of rebellion; their hearts are filled with human notions and philosophies for living, as well as their own intentions and deliberations. What God requires is a singular love from man; what He requires is that man be occupied by His words and by a heart full of love for Him. To live within the words of God, to search within His words for that which they should seek, to love God for His words, to run for His words, to live for His words—these are the goals that man should strive to achieve. Everything must be built on God's words; only then will man be able to meet God's requirements. If man is not equipped with the words of God, then he is nothing but a maggot possessed by Satan! Weigh this: How much of the word of God has taken root inside of you? In which things are you living in accordance with His words? In which things have you not been living in accordance with them? If God's words have not completely taken hold of you, then what exactly occupies your heart? In your everyday life, are you being controlled by Satan, or are you being occupied by the words of God? Are His words the foundation upon which your prayers are based? Have you come out of your negative state through the enlightenment of the words of God? To take God's words as the foundation of your existence—this is what everyone should enter into. If His words are not present in your life, then you are living under the influence of darkness, you are rebelling

against God, you are resisting Him, and you are dishonoring His name. Such people's belief in God is pure mischief and disturbance. How much of your life has been lived in accordance with His words? How much of your life has not been lived in accordance with His words? How much of what the word of God has required of you has been fulfilled in you? How much has been lost in you? Have you looked closely at such things?

Escaping from the influence of darkness requires both the work of the Holy Spirit and man's dedicated cooperation. Why do I say that man is not on the right track? People who are on the right track can first give their hearts to God. This is a task that takes a very long time to enter into, for humankind has always lived under the influence of darkness, and has been under Satan's bondage for thousands of years. Therefore, this entry cannot be achieved in a mere day or two. I raised this issue today so that men can gain a grasp of their own state; once man can discern what the influence of darkness is and what it means to live in the light, then entry becomes much easier. This is because you must know what Satan's influence is before you can escape from it; only after that will you have a way to cast it off. As for what to do thereafter, that is humans' own business. Enter into everything from a positive aspect, and never wait passively. Only in this way can you be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

497. Everything that God does is necessary and possessed of extraordinary significance, for all that He does in man concerns His management and the salvation of mankind. Naturally, the work that God did in Job is no different, even though Job was perfect and upright in the eyes of God. In other words, regardless of what God does or the means by which He does it, regardless of the cost, regardless of His objective, the purpose of

His actions does not change. His purpose is to work God's words into man, as well as God's requirements and will for man; in other words, it is to work into man all that God believes to be positive in accordance with His steps, enabling man to understand God's heart and comprehend God's essence, and allowing man to obey God's sovereignty and arrangements, thus allowing man to attain fear of God and shunning of evil—all of this is one aspect of God's purpose in all He does. The other aspect is that, because Satan is the foil and service object in God's work, man is often given to Satan; this is the means God uses to allow people to see in Satan's temptations and attacks the wickedness, ugliness, and contemptibility of Satan, thus causing people to hate Satan and be able to know and recognize that which is negative. This process allows them to gradually free themselves from Satan's control and accusations, interference, and attacks —until, thanks to God's words, their knowledge and obedience of God, and their faith in God and fear of Him, they triumph over the attacks and accusations of Satan; only then will they have been completely delivered from the domain of Satan. People's deliverance means that Satan has been defeated, it means that they are no longer the food in Satan's mouth—instead of swallowing them, Satan has relinquished them. This is because such people are upright, because they have faith, obedience, and fear toward God, and because they completely break with Satan. They bring shame upon Satan, they make a coward of Satan, and they utterly defeat Satan. Their conviction in following God, and obedience to and fear of God defeat Satan, and make Satan completely give them up. Only people such as this have truly been gained by God, and it is this which is God's ultimate objective in saving man. If they wish to be saved, and wish to be completely gained by God, then all those who follow God must face temptations and attacks both great and small from Satan. Those who emerge

from these temptations and attacks and are able to fully defeat Satan are those who have been saved by God. This is to say, those who have been saved unto God are those who have undergone God's trials, and who have been tempted and attacked by Satan an untold number of times. Those who have been saved unto God understand God's will and requirements, and are able to acquiesce to God's sovereignty and arrangements, and they do not forsake the way of fearing God and shunning evil amid Satan's temptations. Those who are saved unto God possess honesty, they are kindhearted, they differentiate between love and hate, they have a sense of justice and are rational, and they are able to care for God and treasure all that is of God. Such people are not bound, spied upon, accused, or abused by Satan; they are completely free, they have been completely liberated and released. Job was just such a man of freedom, and this is precisely the significance of why God had handed him over to Satan.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

498. Job's faith, obedience, and his testimony to overcoming Satan have been a source of huge help and encouragement to people. In Job, they see hope for their own salvation, and see that through faith, and obedience to and fear of God, it is entirely possible to defeat Satan, to prevail over Satan. They see that as long as they acquiesce to God's sovereignty and arrangements, and as long as they possess the determination and faith not to forsake God after having lost everything, then they can bring shame and defeat upon Satan, and they see that they need only possess the determination and perseverance to stand firm in their testimony—even if it means losing their lives—for Satan to be cowed and beat a hasty retreat. Job's testimony is a warning to later generations, and this warning tells them that if they do not defeat Satan, then they will never be able to rid themselves of the accusations and interference of Satan, nor will they ever

be able to escape the abuse and attacks of Satan. Job's testimony has enlightened later generations. This enlightenment teaches people that only if they are perfect and upright will they be able to fear God and shun evil; it teaches them that only if they fear God and shun evil can they bear strong and resounding testimony to God; only if they bear strong and resounding testimony to God can they never be controlled by Satan and live under the guidance and protection of God—only then will they have been truly saved. Job's personality and his life's pursuit should be emulated by everyone who pursues salvation. That which he lived out during his whole life and his conduct during his trials is a precious treasure to all those who pursue the way of fearing God and shunning evil.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

499. When people have yet to be saved, their lives are often interfered with, and even controlled by, Satan. In other words, people who have not been saved are prisoners to Satan, they have no freedom, they have not been relinquished by Satan, they are not qualified or entitled to worship God, and they are closely pursued and viciously attacked by Satan. Such people have no happiness to speak of, they have no right to a normal existence to speak of, and moreover they have no dignity to speak of. Only if you stand up and do battle with Satan, using your faith in God and obedience to, and fear of God as the weapons with which to fight a life-and-death battle with Satan, such that you fully defeat Satan and cause it to turn tail and become cowardly whenever it sees you, so that it completely abandons its attacks and accusations against you—only then will you be saved and become free. If you are determined to fully break with Satan, but are not equipped with the weapons that will help you defeat Satan, then you will still be in danger; as time goes on, when you have been so tortured by Satan that there is not an ounce of strength left in you, yet you have still been unable to bear

testimony, have still not completely freed yourself of Satan's accusations and attacks against you, then you will have little hope of salvation. In the end, when the conclusion of God's work is proclaimed, you will still be in the grip of Satan, unable to free yourself, and thus you will never have a chance or hope. The implication, then, is that such people will be completely in Satan's captivity.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

500. During the work of God's abiding provision and support of man, He tells the entirety of His will and requirements to man, and shows His deeds, disposition, and what He has and is to man. The objective is to equip man with stature, and to allow man to gain various truths from God while following Him—truths that are the weapons given to man by God with which to fight Satan. Thus equipped, man must face God's tests. God has many means and avenues for testing man, but every one of them requires the "cooperation" of God's enemy: Satan. This is to say, having given man the weapons with which to do battle with Satan, God hands man over to Satan and allows Satan to "test" man's stature. If man can break out from Satan's battle formations, if he can escape Satan's encirclement and still live, then man will have passed the test. But if man fails to leave Satan's battle formations, and submits to Satan, then he will not have passed the test. Whatever aspect of man God examines, the criteria for His examination are whether or not man stands firm in his testimony when attacked by Satan, and whether or not he has forsaken God and surrendered and submitted to Satan while ensnared by Satan. It may be said that whether or not man can be saved depends on whether he can overcome and defeat Satan, and whether or not he can gain freedom depends on whether he is able to lift up, on his own, the weapons given to him by God to overcome Satan's bondage, making Satan completely abandon hope and leave him

alone. If Satan abandons hope and relinquishes someone, this means that Satan will never again try to take this person from God, will never again accuse and interfere with this person, will never again wantonly torture or attack them; only someone such as this will truly have been gained by God. This is the entire process by which God gains people.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

501. Today, you can seek to be made perfect or seek changes in your external humanity and improvements in your caliber, but of principal importance is that you can understand that everything that God does today has meaning and is of benefit: It enables you who are born in a land of filth to escape the filth and shake it off, it enables you to overcome the influence of Satan, and leave behind the dark influence of Satan. By focusing on these things, you are protected in this land of filth. Ultimately, what testimony will you be asked to give? You are born in a land of filth but are able to become holy, never again to be sullied by filth, to live under the domain of Satan but divest yourself of Satan's influence, to be neither possessed nor harassed by Satan, and to live in the hands of the Almighty. This is the testimony, and the proof of victory in the battle with Satan. You are able to forsake Satan, you no longer reveal satanic dispositions in what you live out, but instead live out that which God required that man attain when He created man: normal humanity, normal sense, normal insight, normal resolve to love God, and loyalty to God. Such is the testimony borne by a creature of God. You say, "We are born in a land of filth, but because of God's protection, because of His leadership, and because He has conquered us, we have rid ourselves of the influence of Satan. That we can obey today is also the effect of being conquered by God, and it is not because we are good, or because we naturally loved God. It is because God chose us, and predestined us, that we have been conquered today, are able to bear

testimony to Him, and can serve Him; so, too, it is because He chose us and protected us, that we have been saved and delivered from the domain of Satan, and can leave behind the filth and be purified in the nation of the great red dragon."

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (2)

502. Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing exceptional about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths; are they not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it; these are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little

work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you?

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

503. God does work on such a grand scale and completely saves this group of people so you can escape from the influence of Satan, live in the holy land, live in God's light, and have the light's leadership and guidance. Then there is meaning to your life. What you eat and wear is different from unbelievers; you enjoy the words of God and lead a life of meaning—and what do they enjoy? They enjoy only their "ancestral heritage" and their "national spirit." They have not the slightest vestige of humanity! Your clothes, words, and actions are all different from theirs. Ultimately, you will completely escape from the filth, no longer be ensnared in the temptation of Satan, and gain God's daily provision. You should always be cautious. Though you live in a filthy place, you are untainted with filth and can live alongside God, receiving His great protection. God has chosen you from among all on this yellow land. Are you not the most blessed people? You are a created being—you should of course worship God and pursue a life of meaning. If you do not worship God but live within your filthy flesh, then are you not just a beast in human attire? Since you are a human being, you should expend yourself for God and endure all suffering! You should gladly and assuredly accept the little suffering you are subjected to today and live a meaningful life, like Job and Peter. In this world, man wears the devil's clothing, eats food from the devil, and works and serves under the devil's

thumb, becoming completely trampled in its filth. If you do not grasp the meaning of life or obtain the true way, then what significance is there in living like this? You are people who pursue the right path, those who seek improvement. You are people who rise up in the nation of the great red dragon, those whom God calls righteous. Is that not the most meaningful life?

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

N. On How to Pursue Dispositional Change and Perfection by God

504. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to be after God's heart. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who is after God's heart. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, obedience to Him, testimony to Him, to know His practical and normal work, to obey all of His words and work which do not accord with the notions of man, and to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and real, and only this kind of testimony can shame Satan. God uses those who have come to know Him through undergoing His judgment and chastisement, dealing and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Know God Can Bear Testimony to God

505. People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being dealt with, disciplined, and pruned by His words. Only then can they achieve obedience and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's words that people's dispositions change. Only through the exposure, judgment, discipline, and dealing of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to forsake oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is obeying the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and obedience to God—only this is a genuine expression of a change in disposition.

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

506. Changing man's disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. Man's corrupt disposition stems from his being poisoned and trampled upon by Satan, from the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and

are utterly unlike how God originally created them, that man opposes God and does not understand the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth.

—The Word, Vol. 1. The Appearance and Work of God. To Have an Unchanged Disposition Is to Be in Enmity to God

507. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a creature, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, "God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my disobedience, and because of my weakness. I weep because I cannot satisfy Your desires, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above

all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator."

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

508. If you wish to be perfected, then you must first be favored by God, for He perfects those whom He favors and who are after His own heart. If you wish to be after God's own heart, then you must have a heart that obeys His work, you must strive to pursue the truth, and you must accept God's scrutiny in all things. Has all that you do passed under God's scrutiny? Is your intent correct? If your intent is correct, then God will commend you; if your intent is wrong, this shows that what your heart loves is not God, but the flesh and Satan. Therefore, you must use prayer as a way to accept God's scrutiny in all things. When you pray, although I am not standing in front of you in person, the Holy Spirit is with you, and it is both Myself and the Spirit of God to whom you are praying. Why do you believe in this flesh? You believe because He has the Spirit of God. Would you believe in this person if He were without the Spirit of God? When you believe in this person, you believe in the Spirit of God. When you fear this person, you fear the Spirit of God. Faith in God's Spirit is faith in this person, and faith in this person is also faith in the Spirit of God. When you pray, you feel the Spirit of God is with you and that God is before you, and therefore you pray to His Spirit. Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a

sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have love for God in your heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective. If you earnestly love God in your heart, then make an oath to God: "God, who is in the heavens and on earth and among all things, I swear to You: May Your Spirit examine all that I do and protect and care for me at all times, and make it possible for all that I do to stand in Your presence. Should my heart ever cease to love You or should it ever betray You, then chastise and curse me severely. Do not pardon me in either this world or the next!" Do you dare make such an oath? If you do not, this shows you are timid, and that you still love yourself. Do you have this resolve? If this is truly your resolve, you should make this oath. If you have the resolve to make such an oath, then God will fulfill your resolve. When you swear an oath to God, He listens. God determines whether you are sinful or righteous by the measure of your prayer and your practice. This now is the process of perfecting you, and if you truly have faith in being perfected, then you will bring all that you do before God and accept His scrutiny; if you do something outrageously rebellious or if you betray God, then He will bring your oath to fruition, and thus no matter what happens to you, be it perdition or chastisement, this is your own doing. You made the oath, so you should abide by it. If you make

an oath, but do not abide by it, you will suffer perdition. Since yours was the oath, God will bring your oath to fruition. Some are afraid after they pray, and lament, “All is over! My chance of debauchery is gone; my chance to do wicked things is gone; my chance to indulge my worldly cravings is gone!” These people still love worldliness and sin, and they are certain to suffer perdition.

—The Word, Vol. 1. The Appearance and Work of God. God Perfects Those Who Are After His Own Heart

509. There is a rule to God’s perfection of people, which is that He enlightens you by using a desirable part of you so that you have a path to practice and can separate yourself from all negative states, helping your spirit attain release, and making you more able to love Him. In this way, you are able to throw off the corrupt disposition of Satan. You are artless and open, willing to know yourself and to put truth into practice. God will certainly bless you, so when you are weak and negative, He enlightens you doubly, helping you know yourself more, be more willing to repent for yourself, and be more able to practice the things that you should practice. Only in this way can your heart be peaceful and at ease. A person who ordinarily pays attention to knowing God, who pays attention to knowing himself, who pays attention to his own practice, will be able to frequently receive God’s work, as well as His guidance and enlightenment. Even though such a person may be in a negative state, he is able to turn things around immediately, whether due to the action of conscience or the enlightenment from God’s word. The change of a person’s disposition is always achieved when he knows his own actual state and the disposition and work of God. A person who is willing to know himself and open himself up will be able to carry out truth. This kind of person is a person who is loyal to God, and a person who is loyal to God has understanding of

God, whether this understanding be deep or shallow, meager or plentiful. This is God's righteousness, and it is something that people attain; it is their own gain. A person who has knowledge of God is one who has a basis, who has vision. This kind of person is certain about God's flesh, and is certain about God's word and God's work. Regardless of how God works or speaks, or how other people cause disturbance, he can stand his ground, and stand witness for God. The more a person is this way, the more he can carry out the truth that he understands. Because he is always practicing God's word, he obtains more understanding of God, and possesses the resolve to forever stand witness for God.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

510. In believing in God, if people desire transformation of their disposition, then they must not detach themselves from real life. In real life, you must know yourself, forsake yourself, practice the truth, as well as learn the principles, common sense, and rules of self-conduct in all things before you are able to achieve gradual transformation. If you only focus on the theoretical knowledge and only live among religious ceremonies without going deep into reality, without entering into real life, then you will never enter into reality, you will never know yourself, the truth, or God, and you will forever be blind and ignorant. God's work of saving people is not to allow them to live normal human lives after a short period of time, nor is it to transform their erroneous notions and doctrines. Rather, His purpose is to change people's old dispositions, to change the entirety of their old way of life, and to change all of their outdated ways of thinking and mental outlook. Focusing only on church life will not change people's old life habits or change the old ways in which they have lived for a long time. No matter what, people must not become detached from real life. God asks that

people live out normal humanity in real life, not just in church life; that they live out the truth in real life, not just in church life; and that they fulfill their functions in real life, not just in church life. To enter into reality, one must turn everything toward real life. If, in believing in God, people cannot come to know themselves through entry into real life, and if they cannot live out normal humanity in real life, then they will become failures. Those who disobey God are all people who cannot enter into real life. They are all people who speak of humanity, but live out the nature of demons. They are all people who speak of the truth, but live out doctrines instead. Those who cannot live out the truth in real life are those who believe in God, but are detested and rejected by Him. You have to practice your entry in real life, know your own deficiencies, disobedience, and ignorance, and know your abnormal humanity and weaknesses. That way, your knowledge will be integrated into your actual condition and difficulties. Only this kind of knowledge is real and can allow you to truly grasp your own condition and achieve dispositional transformation.

—The Word, Vol. 1. The Appearance and Work of God. Discussing Church Life and Real Life

511. Eating and drinking of God's words, practicing prayer, accepting God's burden, and accepting the tasks He entrusts to you—all of this is so that there may be a path before you. The more the burden of God's entrustment weighs on you, the easier it will be for you to be perfected by Him. Some are unwilling to coordinate with others in service to God, even when they have been called upon; these are lazy people who wish only to revel in comfort. The more you are asked to serve in coordination with others, the more experience you will gain. Due to having more burdens and experiences, you will gain more opportunities to be perfected. Therefore, if you can serve God with sincerity, then you will be mindful of God's burden; as such, you will have more opportunities to be perfected by God. It

is just such a group of people that is currently being perfected. The more the Holy Spirit touches you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, and the more you will be gained by Him—until, in the end, you will become a person whom God uses. At present, there are some who carry no burdens for the church. These people are slack and sloppy, and only care about their own flesh. Such people are extremely selfish, and they are also blind. If you cannot see this matter clearly, you will not carry any burden. The more mindful you are of God's will, the greater the burden He will entrust to you. The selfish are unwilling to suffer such things; they are unwilling to pay the price, and, as a result, they will miss opportunities to be perfected by God. Are they not doing themselves harm? If you are someone who is mindful of God's will, then you will develop a true burden for the church. In fact, instead of calling this a burden you bear for the church, it would be better to call it a burden you bear for your own life's sake, because the purpose of this burden you develop for the church is to have you use such experiences to be perfected by God. Therefore, whoever carries the greatest burden for the church, whoever carries a burden for entering into life—they will be the ones who are perfected by God. Have you seen this clearly? If the church you are with is scattered like sand, but you are neither worried nor anxious, and you even turn a blind eye when your brothers and sisters are not normally eating and drinking of God's words, then you are not carrying any burdens. Such people are not the kind in whom God delights. The kind of people in whom God delights hunger and thirst for righteousness and are mindful of God's will. Thus, you should become mindful of God's burden, here and now; you should not wait for God to reveal His righteous disposition to all humanity before growing mindful of God's burden. Would it not be too late by then? Now is a good opportunity to be perfected by

God. If you allow this chance to slip through your fingers, you will regret it for the rest of your life, just as Moses was unable to enter the good land of Canaan and regretted it for the rest of his life, dying with remorse. Once God has revealed His righteous disposition to all peoples, you will be filled with regret. Even if God does not chastise you, you will chastise yourself out of your own remorse. Some are not convinced by this, but if you do not believe it, just wait and see. There are some people whose sole purpose is to fulfill these words. Are you willing to sacrifice yourself for the sake of these words?

—The Word, Vol. 1. The Appearance and Work of God. Be Mindful of God's Will in Order to Attain Perfection

512. The Holy Spirit has a path to walk in each person, and gives each person the opportunity to be perfected. Through your negativity you are made to know your own corruption, and then by throwing off negativity you will find a path to practice; these are all ways in which you are perfected. Further, through the continuous guidance and illumination of some positive things inside of you, you will proactively fulfill your function, grow in insight and gain discernment. When your conditions are good, you are especially willing to read the word of God, and especially willing to pray to God, and can relate the sermons you hear to your own state. At such times God enlightens and illuminates you within, making you realize some things of the positive aspect. This is how you are perfected in the positive aspect. In negative states, you are weak and passive; you feel that you do not have God in your heart, yet God illuminates you, helping you find a path to practice. Coming out of this is attainment of perfection in the negative aspect. God can perfect man in both positive and negative aspects. It depends on whether you are able to experience, and on whether you pursue being perfected by God. If you truly seek being perfected by

God, then the negative cannot make you suffer loss, but can bring you things that are more real, and can make you more able to know that which is lacking within you, more able to grasp your real state, and see that man has nothing, and is nothing; if you do not experience trials, you do not know, and will always feel that you are above others and better than everyone else. Through all this you will see that all that came before was done by God and protected by God. Entry into trials leaves you without love or faith, you lack prayer and are unable to sing hymns, and without realizing it, in the midst of this you come to know yourself. God has many means of perfecting man. He employs all manner of environments to deal with the corrupt disposition of man, and uses various things to lay man bare; in one regard, He deals with man, in another He lays man bare, and in another He reveals man, digging out and revealing the "mysteries" in the depths of man's heart, and showing man his nature by revealing many of his states. God perfects man through many methods—through revelation, through dealing with man, through man's refinement, and chastisement—so that man may know that God is practical.

—The Word, Vol. 1. The Appearance and Work of God. Only Those Who Focus on Practice Can Be Perfected

513. At present, what you should chiefly seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things with which you are faced, so that more of what God is will be wrought into you. You must first receive the inheritance of God on earth; only then will you become eligible to inherit more, and greater, blessings from God. These are all things that you should seek, and which you should understand before all else. The more you seek to be perfected by God in all things, the more you will be able to see the hand of God in all things, as a result of which you will, through different perspectives and in different

matters, actively seek to enter into the being of God's word and enter into the reality of His word. You cannot be content with such passive states as merely not committing sins, or having no notions, no philosophy for living, and no human will. God perfects man in a multitude of ways; in all matters lies the possibility of being perfected, and He can perfect you not only in positive terms but also in negative terms, to make what you gain more abundant. Every single day there are opportunities to be perfected and occasions to be gained by God. After experiencing thus for a time, you will be greatly changed, and will naturally understand many things of which you were previously ignorant. There will be no need for instruction from others; unbeknownst to you, God will enlighten you, so that you will receive enlightenment in all things and enter into all your experiences in detail. God will surely guide you so that you veer not to left or right, and you will thus set foot upon path to being perfected by Him.

… If you wish to be perfected by God, you must learn how to experience in all matters, and be able to gain enlightenment in everything that happens to you. Whether it be good or bad, it should bring you benefit, and should not make you negative. Regardless, you should be able to consider things while standing on the side of God, and not analyze or study them from the perspective of man (this would be a deviation in your experience). If you experience thus, then your heart will be filled with the burdens of your life; you will live constantly in the light of God's countenance, not readily deviating in your practice. Such people have a bright future ahead of them. There are so many opportunities to be perfected by God. It all rests on whether you are someone who truly loves God and whether you possess the resolve to be perfected by God, to be gained by God, and to receive His blessings and inheritance. Mere resolve is not enough; you must have much knowledge, else you will always be

deviating in your practice. God is willing to perfect each and every one of you. As it stands now, although most people have already accepted the work of God for a very long time, they have limited themselves to merely basking in the grace of God, and are only willing to allow God to give them a little comfort of the flesh, yet are unwilling to receive more, and higher, revelations. This shows that the heart of man is still always on the outside. Even though the work of man, his service, and his heart of love for God have fewer impurities, as far as his inner substance and his backward thinking are concerned, man still constantly seeks the peace and enjoyment of the flesh, and cares nothing for what the conditions for and purposes of God perfecting man may be. And so, the lives of most people are still vulgar and decadent. Their lives have not changed in the slightest; they simply do not regard faith in God as a matter of importance, it is as if they just have faith for the sake of others, going through the motions and getting by any old how, adrift in a purposeless existence. Few are those who are able to seek to enter into the word of God in all things, gaining more and richer things, becoming people of greater wealth in the house of God today, and receiving more of God's blessings. If you seek to be perfected by God in all things, and are able to receive what God has promised on earth, if you seek to be enlightened by God in all things and do not let the years slip idly by, this is the ideal path to enter actively. Only thus will you become worthy and eligible to be perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Have Been Perfected

514. The Holy Spirit not only works in certain people who are used by God, but, furthermore, in the church. He could be working in anyone. He may work in you during the present time, and you will experience this work. During the next period, He may work in someone else, in which case

you must haste to follow; the more closely you follow the present light, the more your life can grow. No matter what manner of person someone is, if the Holy Spirit works in them, then you must follow. Take in their experiences through your own, and you will receive even higher things. In so doing you will progress more quickly. This is the path of perfection for man and the means by which life grows. The path to being made perfect is reached through your obedience to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will allow you to gain or see things. If you can set foot upon this right track, it shows that there is great hope for you to be perfected by God. If you cannot, it shows that your future is bleak, devoid of light. Once you embark upon the right track, you will gain revelation in all things. No matter what the Holy Spirit reveals to others, if you proceed on the basis of their knowledge to experience things on your own, then this experience will become a part of your life, and you will be able to supply others out of this experience. Those who supply others by parroting words are people who have not had any experiences; you must learn to find, through the enlightenment and illumination of others, a way of practice before you can begin to speak of your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience thus, obeying all that comes from God. You should seek the will of God in all things and learn the lessons in all things, that your life may grow. Such practice affords the fastest progress.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

515. Are you truly willing to be perfected? If you are truly willing to be perfected by God, then you will have the courage to cast aside your flesh, you will be able to carry out God’s words, and you will not be passive

or weak. You will be able to obey all that comes from God, and all of your actions, whether done in public or in private, will be presentable to God. If you are an honest person, and practice the truth in all things, then you will be perfected. Those deceitful people who act one way in front of others and another way behind their backs are not willing to be perfected. They are all sons of perdition and destruction; they belong not to God but to Satan. They are not the kind of people chosen by God! If your actions and behavior cannot be presented before God or looked upon by the Spirit of God, this is proof that there is something wrong with you. Only if you accept the judgment and chastisement of God, and care about the transformation of your disposition, will you be able to set foot upon the path to being perfected. If you are truly willing to be perfected by God and to do the will of God, then you should obey all of God's work, without a single word of complaint, without presuming to evaluate or to judge the work of God. These are the minimal requirements for being perfected by God. The necessary requirement for those who seek to be perfected by God is this: Act with a heart that loves God in all things. What does it mean to act with a heart that loves God? It means that all of your actions and behavior can be presented before God. And because you have the right intentions, whether your actions are right or wrong, you are not afraid to show them to God or to your brothers and sisters, and you dare to swear an oath before God. You must present your every intention, thought, and idea before God for His scrutiny; if you practice and enter in this way, then progress in your life will be swift.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Obey God With a True Heart Shall Surely Be Gained by God

516. If you want to be used and perfected by God, then you must be possessed of everything: the will to suffer, faith, endurance, obedience, and

the ability to experience the work of God, grasp His will, be considerate of His sorrow, and so forth. Perfecting a person is not easy, and every single refinement that you experience requires your faith and love. If you want to be perfected by God, it is not enough to merely rush ahead on the path, nor is it enough to merely expend yourself for God. You must possess many things to be able to become someone who is perfected by God. When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you must first possess both the will to suffer hardship and true faith, and you must also have the will to forsake the flesh. You should be willing to endure personal hardships and suffer losses to your personal interests in order to satisfy God's will. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

—The Word, Vol. 1. The Appearance and Work of God. Those Who Are to Be Made Perfect Must Undergo Refinement

517. Transformation in disposition mainly refers to the transformation of a person's nature. The things of a person's nature cannot be seen from external behaviors; they are directly related to the worth and significance of his existence. That is, they directly involve a person's outlook on life and

his values, the things in the depths of his soul, and his essence. If a person cannot accept the truth, he will undergo no transformation in these aspects. Only by experiencing God's work, fully entering the truth, changing one's values and one's outlooks on existence and life, aligning one's views with God's, and becoming capable of completely submitting to and being devoted to God, can one's disposition be said to have transformed. You may appear to put forth some effort, you may be resilient in the face of hardship, you may be able to carry out work arrangements from the Above, or you may be able to go wherever you are told to go, but these are but minor changes of behavior and are not enough to count as the transformation of your disposition. You may be able to run down many paths, suffer many hardships, and endure great humiliation; you may feel very close to God, and the Holy Spirit may do some work on you. However, when God asks you to do something that does not conform to your notions, you still might not submit; rather, you might look for excuses, rebelling against and resisting God, even to the point that you criticize and protest against Him. This would be a serious problem! It would show that you still have a nature that resists God, and that you have not undergone any transformation whatsoever.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

518. Achieving transformation in one's disposition is not a simple matter; it does not mean just having a few changes in behavior, gaining some knowledge of the truth, being able to talk a bit about one's experience with every aspect of the truth, or changing some or becoming a little obedient after being disciplined. These things do not constitute transformation in one's life disposition. Why do I say this? Though you may have changed somewhat, you are still not truly putting the truth into

practice. Perhaps because you are in a suitable environment for a while, and a favorable situation, or your current circumstances have compelled you, you behave in this way. In addition, when your state of mind is stable and the Holy Spirit is at work, you are able to practice. If you were undergoing trials, and suffering through them like Job did, or like Peter whom God asked to die, would you be able to say, "Even if I died after getting to know You, it would be alright"? Transformation in disposition does not happen overnight, and once you understand the truth you cannot necessarily put it into practice within every environment. This involves man's nature. Sometimes it might seem as though you are putting the truth into practice, but in reality, the nature of your actions does not show that you are doing so. Many people have certain outward behaviors, such as being able to cast aside their families and careers and fulfill their duties, and therefore they believe they are practicing the truth. However, God does not recognize that they are practicing the truth. If everything you do has a personal motive behind it and is adulterated, then you are not practicing the truth; you are simply exhibiting superficial conduct. Strictly speaking, your conduct will probably be condemned by God; it will not be praised or remembered by Him. Dissecting this further, you are doing evil and your conduct is in opposition to God. From the outside, you are not interrupting or disturbing anything and you have not done real damage or violated any truth. It appears to be logical and reasonable, yet the essence of your actions pertains to doing evil and resisting God. Therefore, you should determine whether there has been a change in your disposition and whether you are putting the truth into practice by looking at the motives behind your actions in light of God's words. It does not depend on a human view of whether your actions conform to the human imagination and human intentions, or whether they are suited to your taste; such things are not important. Rather,

it depends on God saying whether or not you are conforming to His will, whether or not your actions possess truth reality, and whether or not they meet His requirements and standards. Only measuring yourself against God's requirements is accurate. Transformation in disposition and putting the truth into practice are not as simple and easy as people imagine. Do you understand this now? Do you have any experience with this? When it comes to a problem's essence, you might not understand it; your entry has been overly superficial. You run about all day long, from dawn until dusk, rising early and going to bed late, yet you have not achieved transformation in your life disposition, and you cannot grasp what such a transformation involves. This means your entry is too shallow, does it not? Regardless of how long you have believed in God, you might not sense the essence and deep things to do with achieving transformation in disposition. Can it be said that your disposition has changed?

—The Word, Vol. 3. The Discourses of Christ of the Last Days. What Should Be Known About Transforming One's Disposition

519. People can behave well, but that does not necessarily mean they are possessed of the truth. Having fervor can only make them abide by doctrine and follow rules; those who are without the truth have no way of resolving essential problems, nor can doctrine take the truth's place. People who have experienced a change in their dispositions are different; they have understood the truth, they are discerning on all issues, they know how to act in accordance with God's will, how to act in accordance with the truth principle, and how to act to satisfy God, and they understand the nature of the corruption they exhibit. When their own ideas and notions are revealed, they are able to be discerning and forsake the flesh. This is how a change in disposition is expressed. The main thing about people who have undergone a change in disposition is that they have come to clearly understand the

truth, and when carrying things out, they put the truth into practice with relative accuracy and they do not exhibit corruption as often. Generally, those whose dispositions have transformed appear to be particularly reasonable and discerning, and due to their understanding of the truth, they do not exhibit as much self-righteousness or arrogance. They can see through and discern much of the corruption that has been revealed in them, so they do not give rise to arrogance. They are able to have a measured grasp on what man's place is, on how to behave reasonably, on how to be dutiful, on what to say and what not to say, and on what to say and what to do to which people. This is why it is said that people like these are relatively reasonable. Those who have undergone a change in their dispositions truly live out a human likeness, and they possess the truth. They are always able to speak and see things in accordance with the truth, and they are principled in everything they do; they are not subject to the influence of any person, matter, or thing, and they all have their own views and can uphold the truth principle. Their dispositions are relatively stable, they do not blow hot and cold, and no matter what their circumstances, they understand how to do their duties properly and how to behave to God's satisfaction. Those whose dispositions have actually changed are not focused on what to do to make themselves look good on a superficial level; they have gained internal clarity on what to do to satisfy God. Therefore, from the outside, they may not seem to be so enthusiastic or to have done anything very great, but everything they do is meaningful, is valuable, and yields practical results. Those whose dispositions have changed are certain to possess a lot of truth, and this can be confirmed by their perspectives on things and their principled actions. Those who do not possess the truth have absolutely not achieved any change in disposition. A change in disposition does not mean having a mature and seasoned humanity; it primarily refers

to instances in which some of the satanic poisons within a person's nature change as a result of attaining knowledge of God and an understanding of the truth. That is to say, those satanic poisons are cleansed, and the truth expressed by God takes root within such people, becomes their life, and becomes the very foundation of their existence. Only then do they become new people and, as such, experience a transformation of disposition. A transformation in disposition does not mean that people's outer dispositions are meeker than before, that they used to be arrogant but now can communicate reasonably, or that they used to listen to no one but now can listen to others; such external changes cannot be said to be transformations in disposition. Of course, transformations in disposition do include such states and expressions, but the most crucial ingredient is that internally, their life has changed. The truth expressed by God becomes their very life, the satanic poisons within have been eliminated, and their perspectives have completely changed—and none of them is in line with that of the world. These people can see the schemes and poisons of the great red dragon clearly for what they are; they have grasped the true essence of life. Thus, their life values have changed, and this is the most fundamental sort of transformation, as well as the essence of a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

520. If you wish to be purified of corruption and undergo a change in your life disposition, then you must have a love for the truth and the ability to accept the truth. What does it mean to accept the truth? Accepting the truth indicates that no matter what sort of corrupt disposition you have, or which of the great red dragon's poisons are in your nature, you acknowledge it when it is revealed by God's words, and submit to these words; you accept them unconditionally, without making any excuses or trying to pick and choose, and you come to know yourself based on what

He says. This is what it means to accept God's words. No matter what He says, no matter how much His utterances might pierce your heart, and no matter what words He uses, you can accept them as long as what He says is the truth, and you can acknowledge them as long as they conform to reality. You can submit to God's words regardless of how deeply you understand them, and you accept and submit to the light that is revealed by the Holy Spirit and fellowshiped by your brothers and sisters. When such a person has pursued the truth to a certain point, he can obtain the truth and achieve a transformation of his disposition. Even if those who do not love the truth may be of decent humanity, when it comes to the truth, they are muddleheaded and do not take it seriously. Though they may be capable of a few good deeds, and can expend of themselves for God, and are capable of renunciation, they cannot achieve a change in disposition.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

521. The key to achieving a change in disposition is to know one's own nature, and this must happen in accordance with revelations from God. Only in God's word can one know one's own hideous nature, recognize in one's own nature Satan's various poisons, realize that one is foolish and ignorant, and recognize the weak and negative elements in one's nature. After these are fully known, and you are truly able to hate yourself and forsake the flesh, consistently carry out God's word, and have the will to absolutely submit to the Holy Spirit and to the word of God, then you will have embarked on the path of Peter. Without the grace of God, and without enlightenment and guidance from the Holy Spirit, it would be difficult to walk this path, because people do not possess truth and are unable to betray themselves. Walking Peter's path of perfection primarily rests on being resolved, having faith, and relying on God. Furthermore, one must submit to the work of the Holy Spirit; in all things, one cannot do without God's

words. These are the key aspects, none of which can be violated. Getting to know oneself through experience is very difficult; without the work of the Holy Spirit, it is very hard to enter it. To walk the path of Peter, one must concentrate on knowing oneself and on transforming one's disposition. Paul's path was not one of seeking life or focusing on self-knowledge; he particularly focused on doing work and its influence and momentum. His motivation was to gain God's blessings in exchange for his work and suffering, and to receive rewards from God. This motivation was wrong. Paul did not focus on life, nor did he place any importance on achieving a change of disposition; he focused only on rewards. Because he had the wrong goals, the path on which he walked was, of course, also wrong. This was brought about by his arrogant and conceited nature. Clearly, Paul did not possess any truth, nor did he have any conscience or reason. In saving and changing people, God primarily alters their dispositions. The purpose of His words is to achieve in people the outcome of possessing transformed dispositions and the ability to know God, submit to Him, and worship Him in a normal way. This is the purpose of God's words and of His work. Paul's way of seeking was in direct violation of, and in conflict with, God's will; it ran completely counter to it. However, Peter's way of seeking was completely in accord with God's will, which is precisely the outcome that God desires to achieve in human beings. Peter's path is therefore blessed and receives God's praise. Because the path of Paul is in violation of God's will, God therefore loathes and curses it.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

522. If people's knowledge of themselves is too shallow, they will find it impossible to solve problems, and their life dispositions simply will not change. It is necessary to know oneself on a profound level, which means knowing one's own nature: what elements are included in that nature, how

these things originated, and where they came from. Moreover, are you actually able to hate these things? Have you seen your own ugly soul and your evil nature? If you are truly able to see the truth about yourself, then you will start to loathe yourself. When you loathe yourself and then practice God's word, you will be able to forsake the flesh and have the strength to carry out truth without difficulty. Why do many people follow their fleshly preferences? Because they consider themselves to be pretty good, feeling that their actions are right and justified, that they have no faults, and even that they are entirely in the right, they are therefore capable of acting with the assumption that justice is on their side. When one recognizes what one's true nature is—how ugly, how despicable, and how pitiful—then one is not overly proud of oneself, not so wildly arrogant, and not so pleased with oneself as before. Such a person feels, "I must be earnest and down to earth, and practice some of God's word. If not, then I will not measure up to the standard of being human, and will be ashamed to live in God's presence." One then truly sees oneself as paltry, as truly insignificant. At this time, it becomes easy for one to carry out truth, and one will appear to be somewhat like a human should be. Only when people truly loathe themselves are they able to forsake the flesh. If they do not loathe themselves, they will be unable to forsake the flesh. Truly hating oneself comprises a few things: First, knowing one's own nature; and second, seeing oneself as needy and pitiful, seeing oneself to be extremely small and insignificant, and seeing one's own pitiful and dirty soul. When one fully sees what one truly is, and this outcome is achieved, one then truly gains knowledge of oneself, and it can be said that one has come to know oneself fully. Only then can one truly hate oneself, going so far as to curse oneself, and truly feel that one has been corrupted profoundly by Satan such that one does not even resemble a human being. Then, one day, when the threat of death appears,

such a person will think, “This is God’s righteous punishment. God is indeed righteous; I really should die!” At this point, he will not lodge a complaint, much less blame God, simply feeling that he is so needy and pitiful, so filthy and corrupt that he should be wiped out by God, and a soul like his is not fit to live on earth. At this point, this person will not resist God, much less betray God. If one does not know oneself, and still considers oneself to be pretty good, then when death comes knocking, this person will think, “I have done so well in my faith. How hard I have sought! I have given so much, I have suffered so much, yet ultimately, God is now asking me to die. I don’t know where God’s righteousness is. Why is He asking me to die? If even a person like me has to die, then who will be saved? Won’t the human race come to an end?” First of all, this person has notions about God. Secondly, this person is complaining, and not showing any submission whatsoever. This is just like Paul: When he was about to die, he did not know himself, and by the time God’s punishment was nigh, it was too late to repent.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. Part Three

523. When people set foot on the path to perfection, it becomes possible for their old dispositions to change. Further, their lives continue to grow, and they gradually enter more deeply into the truth. They are able to loathe the world and all those who do not pursue the truth. They especially loathe themselves, but more than that, they clearly know themselves. They are willing to live by the truth and they make it their goal to pursue the truth. They are unwilling to live within the thoughts generated by their own brains, and they feel loathing for man’s self-righteousness, haughtiness, and self-conceit. They speak with a strong sense of propriety, handle things with discernment and wisdom, and are loyal and obedient to God. If they experience an instance of chastisement and judgment, not only do they not

become passive or weak, but they are grateful for this chastisement and judgment from God. They believe that they cannot be without God's chastisement and judgment, that it protects them. They do not pursue a faith of peace and joy and of seeking bread to satisfy hunger. Neither do they pursue fleeting fleshly enjoyments. This is what occurs in those who are perfected.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

524. If one can satisfy God while fulfilling one's duty, is principled in one's words and actions, and can enter truth reality in every aspect of the truth, then one is a person who is perfected by God. It can be said that the work and the words of God have been completely effective for such people, that God's words have become their life, they have obtained the truth, and they are able to live in accordance with God's words. After this, the nature of their flesh—that is, the very foundation of their original existence—will shake apart and collapse. After people possess God's words as their life, they will become new people. If the words of God become their life, if the vision of God's work, His requirements of humanity, His revelations to humans, and the standards for a true life that God requires them to meet become their life, if they live according to these words and truths, then they are perfected by the words of God. Such people are reborn, and have become new people through God's words. This is the path by which Peter pursued the truth; it was the path of being perfected, perfected by God's words, and gaining life from the words of God. The truth expressed by God became his life, and only then did he become a person who obtained the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Walk the Path of Peter

525. If people have a genuine understanding of God's disposition, and can give heartfelt praise to His holiness and righteousness, then it means they truly know Him and possess the truth; only then do they live in the light. Only once a person's view of the world and of life changes does one undergo a fundamental transformation. When one has a life goal and comports oneself according to the truth, when one submits absolutely to God and lives by His words, when one feels peaceful and illuminated to the depths of one's soul, when one's heart is free of darkness, and when one can live entirely free and unrestrained in God's presence, only then does one lead a genuine human life, and only then has one become a person who possesses the truth. In addition, all the truths in your possession have come from God's words and from God Himself. The Ruler of the entire universe and all things—God Most High—approves of you as a real person living a true human life. What could be more meaningful than God's approval? This is what it means to be in possession of the truth.

—The Word, Vol. 3. The Discourses of Christ of the Last Days. How to Know Man's Nature

526. If, in man's belief in God, he is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, then you must understand God's work. In particular, you must understand the significance of His chastisement and judgment, and why this work is carried out upon man. Are you able to accept? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue knowledge of God and of the work of the Holy Spirit, and if you pursue changes in your disposition, then you have the opportunity to be made perfect.

For those who are to be made perfect, this step of work of being conquered is indispensable; only once man has been conquered can he experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue change and renewal in yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer and as a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made perfect, then you will have borne testimony, and you will say: "In this step-by-step work of God, I have accepted God's work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me and brought me blessings and grace; it is His judgment and chastisement that has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, and nor could I have been saved. Today I see: As a creature, not only does one enjoy all things made by the Creator, but, more importantly, all creatures should enjoy the righteous disposition of God and His righteous judgment, because God's disposition is worthy of man's enjoyment. As a creature that has been corrupted by Satan, one should enjoy God's righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God's love today, I have had the good fortune to see it, and in this I

have been blessed." This is the path walked by those who experience being made perfect, and this is the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, who possess the truth. When they experience until the very end, during God's judgment they will surely completely rid themselves of the influence of Satan, and be gained by God.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

527. What I want are people like Peter, people who pursue being made perfect. Today's truth is given to those who yearn for and seek it. This salvation is granted to those who yearn to be saved by God, and is not only meant to be gained by you. Its purpose is that you may be gained by God; you gain God in order that God may gain you. Today I have spoken these words to you, and you have heard them, and you should practice according to these words. In the end, the time when you put these words into practice will be the moment when I have gained you through these words; at the same time, you will have also gained these words, which is to say, you will have gained this supreme salvation. Once you are made clean, you will have become a real human being. If you are incapable of living out the truth, or of living out the likeness of one who has been made perfect, then it can be said that you are not a human, but a walking corpse, a beast, because you are without the truth, which is to say that you are without the breath of Jehovah, and thus you are a dead person that has no spirit! Although it is possible to bear testimony after being conquered, what you gain is but a little salvation, and you have not become a living being possessed of a spirit. Although you have experienced chastisement and judgment, your disposition is not renewed or changed as a result; you are still your old self, you still belong to Satan, and you are not someone who has been cleansed.

Only those who have been made perfect are of value, and only people such as this have gained a true life.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

528. In your future path of service, how can you fulfill God's will? One crucial point is to pursue entry into life, pursue a change in disposition, and pursue deeper entry into the truth—this is the path to achieving being perfected and being gained by God. You are all recipients of God's commission, but what kind of commission? This relates to the next step of work; the next step of work will be greater work that is carried out throughout the entire universe, so today, you should pursue changes in your life disposition, that in the future you may truly become the proof of God gaining glory through His work, making you into exemplars for His future work. Today's pursuit is entirely for the sake of laying the foundation for future work, so that you may be used by God and can bear witness to Him. If you make this the goal of your pursuit, you will be able to gain the presence of the Holy Spirit. The higher you set the goal of your pursuit, the more you can be perfected. The more you pursue the truth, the more the Holy Spirit works. The more energy you put into your pursuit, the more you will gain. The Holy Spirit perfects people according to their inner state. Some people say that they are not willing to be used by God or perfected by Him, that they just want their flesh to remain safe and not suffer any misfortune. Some people are unwilling to enter into the kingdom yet willing to descend into the bottomless pit. In that case, God will also grant your wish. Whatever you pursue, God will make it happen. So what are you pursuing at present? Is it being perfected? Are your present actions and behaviors for the sake of being perfected by God and being gained by Him? You must constantly measure yourself thus in your daily life. If you put all

your heart into the pursuit of a single goal, God will assuredly perfect you. Such is the path of the Holy Spirit. The path on which the Holy Spirit guides people is attained by means of their pursuit. The more you thirst to be perfected and gained by God, the more the Holy Spirit will work within you. The more you fail to seek, and the more negative and retrogressive you are, the more you deprive the Holy Spirit of opportunities to work; as time goes on, the Holy Spirit will abandon you. Do you wish to be perfected by God? Do you wish to be gained by God? Do you wish to be used by God? You should pursue doing everything for the sake of being perfected, gained, and used by God, so that the universe and all things can see God's actions manifested in you. You are the master among all things, and in the midst of all that there is, you will let God enjoy testimony and glorification through you—this is proof that you are the most blessed of all generations!

—The Word, Vol. 1. The Appearance and Work of God. People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

XI. Words on Knowing God

A. On God’s Authority

529. In the vastness of the cosmos and the firmament, countless creatures live and reproduce, follow the cyclical law of life, and adhere to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have perished. And so, mankind cannot help but ask himself: Why do we live? And why do we have to die? Who commands this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of his own fate? … These are the questions mankind has asked ceaselessly for thousands of years. Unfortunately, the more that man has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free man from the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that he can see with his naked eye and understand with his brain in order to anesthetize his heart. Yet such scientific knowledge is not enough to stop mankind from exploring mysteries. Mankind simply does not know who the Sovereign of the universe and all things is, much less the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed—yet He is the One who blew the breath into mankind’s ancestors and gave life to mankind. He is the One who provides and nourishes mankind, allowing him to exist; and He is the One who has guided mankind

up to the present day. Moreover, He and He alone is the One mankind depends on for survival. He holds sovereignty over all things and rules all living beings in the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He brings mankind sunshine and ushers in the night. It was He who laid out the heavens and earth, providing man with the mountains, lakes, and rivers and all of the living things within them. His deeds are omnipresent, His power is omnipresent, His wisdom is omnipresent, and His authority is omnipresent. Each of these laws and rules is the embodiment of His deeds, and each one reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live under His sovereignty. His deeds and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. Nothing apart from Him can command the universe, much less endlessly provide for this mankind. Regardless of whether you are able to recognize God's deeds, and regardless of whether you believe in the existence of God, there is no doubt that your fate is determined by God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they are recognized and comprehended by man. Only He knows man's past, present, and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Man lives for the management of God, and when his eyes close for the final time, it is for this management that they close as well. Man comes and goes over and over again, back and forth. Without exception, it is all part of God's sovereignty and His design.

God’s management has never ceased; it is perpetually advancing. He will make mankind aware of His existence, trust in His sovereignty, behold His deeds, and return to His kingdom. This is His plan, and the work that He has been managing for thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God’s Management

530. From when He commenced the creation of all things, the power of God began to be expressed and revealed, for God used words to create all things. Regardless of in what manner He created them, regardless of why He created them, all things came into being and stood fast and existed because of the words of God; this is the unique authority of the Creator. In the time before mankind appeared in the world, the Creator used His power and authority to create all things for mankind, and employed His unique methods to prepare a suitable living environment for mankind. All that He did was in preparation for mankind, who would soon receive His breath. This is to say, in the time before mankind was created, the authority of God was shown forth in all creatures different from mankind, in things as great as the heavens, the lights, the seas, and the land, and in those as small as animals and birds, as well as in all sorts of insects and microorganisms, including various bacteria invisible to the naked eye. Each was given life by the words of the Creator, each proliferated because of the words of the Creator, and each lived under the sovereignty of the Creator because of His words. Although they did not receive the breath of the Creator, they still showed forth the vitality of life bestowed upon them by the Creator through their different forms and structures; although they did not receive the ability to speak given to mankind by the Creator, they each received a way of expressing their life that was bestowed upon them by the Creator, and which differed from the language of man. The authority of the Creator not

only gives the vitality of life to seemingly static material objects, so that they will never disappear, but He also gives the instinct to reproduce and multiply to every living being, so that they will never vanish, and so that, generation after generation, they will pass on the laws and principles of survival endowed to them by the Creator. The manner in which the Creator exerts His authority does not rigidly adhere to a macro or micro viewpoint, and is not limited to any form; He is able to command the operations of the universe and hold sovereignty over the life and death of all things, and, moreover, He is able to maneuver all things so that they serve Him; He can manage all the workings of the mountains, rivers, and lakes, and rule all things within them, and, beyond that, He is able to provide that which is needed by all things. This is the manifestation of the unique authority of the Creator amongst all things besides mankind. Such a manifestation is not just for a lifetime; it will never cease, nor rest, and it cannot be altered or damaged by any person or thing, nor can it be added to or reduced by any person or thing—for none can replace the identity of the Creator, and, therefore, the authority of the Creator cannot be replaced by any created being; it is unattainable by any non-created being. Take God's messengers and angels for example. They do not possess the power of God, much less the authority of the Creator, and the reason why they do not have the power and authority of God is because they are not possessed of the essence of the Creator. The non-created beings, such as God's messengers and angels, although they can do some things on behalf of God, cannot represent God. Although they possess some power not possessed by man, they do not possess the authority of God, they do not possess the authority of God to create all things, to command all things, and to hold sovereignty over all things. So, the uniqueness of God cannot be replaced by any non-created being, and, similarly, the authority and power of God cannot be replaced by

any non-created being. In the Bible, have you read of any messenger of God that created all things? Why did God not dispatch any of His messengers or angels to create all things? It is because they did not possess the authority of God, and so they did not possess the ability to exert the authority of God. Just like all creatures, they are all under the sovereignty of the Creator, and under the authority of the Creator, and so in the same way, the Creator is also their God and their Sovereign. Among each and every one of them—whether they be noble or lowly, of great or minor power—there is not one which can surpass the authority of the Creator, and so among them, there is not one which can replace the identity of the Creator. They shall never be called God, and shall never be able to become the Creator. These are immutable truths and facts!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

531. God watched all things that He had created come into being and stand fast because of His words, and gradually begin to change. At this time, was God satisfied with the various things that He had made with His words, and the various acts that He had achieved? The answer is that "God saw that it was good." What do you see here? What does it represent that "God saw that it was good"? What does it symbolize? It means that God had the power and wisdom to accomplish that which He had planned and prescribed, to accomplish the goals that He had set out to accomplish. When God had completed each task, did He feel regret? The answer is still that "God saw that it was good." In other words, not only did He feel no regret, but was instead satisfied. What does it mean that He felt no regret? It means that God's plan is perfect, that His power and wisdom are perfect, and that it is only by His authority that such perfection can be accomplished. When man performs a task, can he, like God, see that it is good? Can everything that man does accomplish perfection? Can man

complete something once and for all eternity? Just as man says, “nothing’s perfect, only better,” nothing that man does can attain perfection. When God saw that all that He had done and achieved was good, everything made by God was set by His words, which is to say that, when “God saw that it was good,” all that He had made assumed a permanent form, was classed according to type, and was given a fixed position, purpose, and function, once and for all eternity. Moreover, their role among all things, and the journey that they must take during God’s management of all things, had already been ordained by God, and were immutable. This was the heavenly law given by the Creator to all things.

“God saw that it was good,” these simple, underappreciated words, so often ignored, are the words of the heavenly law and heavenly edict given to all creatures by God. They are another embodiment of the Creator’s authority, one that is more practical, and more profound. Through His words, the Creator was not only able to gain all that He set out to gain, and achieve all that He set out to achieve, but could also control in His hands all that He had created, and rule all things that He had made under His authority, and, furthermore, all was systematic and regular. All things also proliferated, existed, and perished by His word and, moreover, by His authority they existed amidst the law that He had set forth, and none was exempt! This law began at the very instant that “God saw that it was good,” and it shall exist, continue, and function for the sake of God’s plan of management right up until the day that it is repealed by the Creator! The unique authority of the Creator was manifested not only in His ability to create all things and command all things to come into being, but also in His ability to govern and hold sovereignty over all things, and bestow life and vitality upon all things, and, moreover, in His ability to cause, once and for all eternity, all things that He would create in His plan to appear and exist in

the world made by Him in a perfect shape, and a perfect life structure, and a perfect role. So too was it manifested in the way that the thoughts of the Creator were not subject to any constraints, were not limited by time, space, or geography. Like His authority, the unique identity of the Creator shall remain unchanged from everlasting to everlasting. His authority shall always be a representation and symbol of His unique identity, and His authority shall forever exist side-by-side with His identity!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

532. God created all things, and so He makes all creation come under His dominion and submit to His dominion; He will command all things, so that all things are in His hands. All of God's creation, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice and must all submit to His orchestrations. This was decreed by God, and it is the authority of God. God commands everything, and orders and ranks all things, with each classed according to kind, and allotted their own position, according to God's will. No matter how great it is, no thing can surpass God, all things serve the mankind created by God, and no thing dares to disobey God or make any demands of God.

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

533. Before this humanity came into being, the cosmos—all the planets and all the stars in the heavens—already existed. On the macro level, these heavenly bodies have been orbiting regularly, under God's control, for their entire existence, however many years that has been. What planet goes where at what particular time; what planet performs what task, and when; what planet revolves along what orbit, and when it disappears or

is replaced—all these things proceed without the slightest error. The positions of the planets and the distances between them all follow strict patterns, all of which can be described by precise data; the paths along which they travel, the speed and patterns of their orbits, the times when they are in various positions—all of these can be quantified precisely and described by special laws. For eons the planets have followed these laws, without the slightest deviation. No power can change or disrupt their orbits or the patterns they follow. Because the special laws that govern their motion and the precise data that describe them are predestined by the Creator's authority, they obey these laws of their own accord, under the Creator's sovereignty and control. On the macro level, it is not hard for man to discover some patterns, some data, and some strange and unexplainable laws or phenomena. Though humanity does not admit that God exists nor accept the fact that the Creator made and has dominion over everything, and moreover does not recognize the existence of the Creator's authority, human scientists, astronomers, and physicists are nonetheless finding more and more that the existence of all things in the universe, and the principles and patterns that dictate their movements, are all governed and controlled by a vast and invisible dark energy. This fact compels man to confront and acknowledge that there is a Mighty One in the midst of these patterns of movement, orchestrating everything. His power is extraordinary, and though no one can see His true face, He governs and controls everything at every moment. No man or force can reach beyond His sovereignty. Faced with this fact, man must recognize that the laws governing the existence of all things cannot be controlled by humans, cannot be changed by anyone; he must also admit that human beings cannot fully understand these laws, and they are not naturally occurring, but are dictated by a Sovereign. These are

all expressions of the authority of God that mankind can perceive on a macro level.

On the micro level, all the mountains, rivers, lakes, seas, and landmasses that man may behold on earth, all the seasons that he experiences, all the things that inhabit the earth, including plants, animals, microorganisms, and humans, are subject to God's sovereignty and control. Under God's sovereignty and control, all things come into being or disappear in accordance with His thoughts; laws arise that govern their existence, and they grow and multiply in keeping with them. No human being or thing is above these laws. Why is this? The only answer is this: It is because of God's authority. Or, to put it another way, it is because of God's thoughts and God's words; because of the personal actions of God Himself. This means that it is God's authority and God's mind that give rise to these laws, which shift and change according to His thoughts, and these shifts and changes all occur or fade away for the sake of His plan.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

534. Once the words of God are uttered, the authority of God takes command of this work, and the fact promised by the mouth of God gradually begins to become a reality. As a result, changes begin to appear amongst all things, much like how, at the arrival of spring, the grass turns green, the flowers bloom, buds sprout from the trees, the birds begin to sing, the geese return, and the fields teem with people…. With the arrival of spring all things are rejuvenated, and this is the miraculous deed of the Creator. When God accomplishes His promises, all things in heaven and on earth renew and change in accordance with the thoughts of God—none is exempt. When a commitment or promise is uttered from the mouth of God, all things serve its fulfillment, and are maneuvered for the sake of its fulfillment; all creatures are orchestrated and arranged under the dominion

of the Creator, playing their respective role, and serving their respective function. This is the manifestation of the Creator's authority. What do you see in this? How do you know the authority of God? Is there a range to God's authority? Is there a time limit? Can it be said to be a certain height, or a certain length? Can it be said to be a certain size or strength? Can it be measured by the dimensions of man? The authority of God does not flicker on and off, does not come and go, and there is no one who can measure just how great His authority is. Regardless of how much time passes, when God blesses a person, this blessing will continue forth, and its continuation will bear testament to the inestimable authority of God, and will allow mankind to behold the reappearance of the inextinguishable life force of the Creator, time and time again. Each display of His authority is the perfect demonstration of the words from His mouth, which is demonstrated to all things, and to mankind. Furthermore, everything accomplished by His authority is exquisite beyond compare, and utterly flawless. It can be said that His thoughts, His words, His authority, and all the work that He accomplishes are all an incomparably beautiful picture, and for the creatures, the language of mankind is incapable of articulating its significance and value. When God makes a promise to a person, everything about them is as familiar to God as the back of His own hand, whether it be where they live, or what they do, their background before or after they receive the promise, or how great have been the upheavals in their living environment. No matter how much time elapses after God's words have been spoken, for Him, it is as if they have just been uttered. This is to say that God has the power, and has such authority that He can keep track of, control, and fulfill every promise He makes to mankind, and regardless of what the promise is, regardless of how long it takes to be completely fulfilled, and, moreover, regardless of how broad the scope that its

accomplishment touches upon—for example, time, geography, race, and so on—this promise will be accomplished and fulfilled, and, furthermore, its accomplishment and fulfillment will not require Him the slightest effort. What does this prove? It proves that the breadth of God's authority and power is enough to control the whole of the universe, and the whole of mankind.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

535. In the development of mankind today, the science of mankind can be said to be flourishing, and the achievements of man's scientific exploration can be described as impressive. Man's ability, it must be said, is growing ever greater, but there is one scientific breakthrough that mankind has been unable to make: Mankind has made airplanes, aircraft carriers, and the atomic bomb, mankind has gone into space, walked on the moon, invented the Internet, and come to live a hi-tech lifestyle, yet mankind is incapable of creating a living, breathing thing. The instincts of every living creature and the laws by which they live, and the cycle of life and death of every kind of living thing—all these are beyond the power of mankind's science, and cannot be controlled by it. At this point, it must be said that no matter what great heights are attained by the science of man, it is incomparable to any of the thoughts of the Creator, and is incapable of discerning the miraculousness of the Creator's creation and the might of His authority. There are so many oceans upon the earth, yet they have never transgressed their limits and come upon land at will, and that is because God set boundaries for each of them; they stayed wherever He commanded them, and without God's permission they cannot move around freely. Without God's permission, they may not infringe upon each other, and can only move when God says so, and where they go and stay is determined by the authority of God.

To put it plainly, “the authority of God” means that it is up to God. God has the right to decide how to do something, and it is done in whatever way He wishes. The law of all things is up to God, and not up to man; neither can it be altered by man. It cannot be moved by the will of man, but is instead changed by the thoughts of God, the wisdom of God, and the orders of God; this is a fact that is undeniable to any man. The heavens and earth and all things, the universe, the starry sky, the four seasons of the year, that which is visible and invisible to man—they all exist, function, and change without the slightest error, under the authority of God, according to the orders of God, according to the commandments of God, and according to the laws of the beginning of creation. Not a single person or object can change their laws, or change the inherent course by which they function; they came into being because of the authority of God, and perish because of the authority of God. This is the very authority of God.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

536. The authority itself can be explained as the power of God. Firstly, it can be said with certainty that both authority and power are positive. They have no connection to anything negative, and are unrelated to any created or non-created beings. The power of God is able to create things of any form that have life and vitality, and this is determined by the life of God. God is life, so He is the source of all living beings. Furthermore, the authority of God can make all living beings obey every word of God, that is, come into being according to the words from God’s mouth, and live and reproduce by God’s command, after which God rules and commands all living beings, and there shall never be a deviation, forever and ever. No person or object has these things; only the Creator possesses and bears such power, and so it is called authority. This is the uniqueness of the Creator. As such, regardless of whether it is the word “authority” itself or the essence of

this authority, each can only be associated with the Creator, because it is a symbol of the unique identity and essence of the Creator, and it represents the identity and status of the Creator; apart from the Creator, no person or object can be associated with the word “authority.” This is an interpretation of the unique authority of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

537. “I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.” These are the original words spoken by the Creator to mankind. As He said these words, a rainbow appeared before the eyes of man, and it has remained there until this very day. Everyone has seen such a rainbow, and when you see it, do you know how it appears? Science is incapable of proving it, or of locating its source, or identifying its whereabouts. That is because the rainbow is a sign of the covenant established between the Creator and man; it requires no scientific basis, it was not made by man, nor is man capable of altering it. It is a continuation of the Creator’s authority after He spoke His words. The Creator used His own particular method to abide by His covenant with man and His promise, and so His use of the rainbow as a sign of the covenant that He had established is a heavenly edict and law that shall remain forever unchanged, whether in regard to the Creator or the created mankind. This immutable law is, it must be said, another true manifestation of the Creator’s authority following His creation of all things, and it must be said that the authority and power of the Creator are limitless; His use of the rainbow as a sign is a continuation and extension of the Creator’s authority. This was another act performed by God using His words, and was a sign of the covenant that God had established with man using words. He told man of that which He resolved to bring about, and in what manner it would be fulfilled and achieved. In this way the matter was fulfilled according to the

words from God's mouth. Only God is possessed of such power, and today, several thousand years after He spoke these words, man can still look upon the rainbow spoken from the mouth of God. Because of those words uttered by God, this thing has remained unaltered and unchanged right up until today. None can remove this rainbow, none can change its laws, and it exists solely for the words of God. This is precisely the authority of God. "God is as good as His word, and His word will be accomplished, and that which He accomplishes lasts forever." Such words are clearly manifested here, and it is a clear sign and characteristic of the authority and power of God. Such a sign or characteristic is not possessed by or seen in any of the created beings, nor is it seen in any of the non-created beings. It belongs only to the unique God, and distinguishes the identity and essence possessed only by the Creator from that of the creatures. At the same time, it is also a sign and characteristic that, apart from God Himself, can never be surpassed by any created or non-created being.

God's establishment of His covenant with man was an act of great importance, one that He intended to use to communicate a fact to man and tell man His will. To this end He employed a unique method, using a special sign to establish a covenant with man, a sign which was a promise of the covenant that He had established with man. So, was the establishment of this covenant a great event? Just how great was it? This is exactly what is so special about the covenant: It is not a covenant established between one man and another, or one group and another, or one country and another, but a covenant established between the Creator and the whole of mankind, and it shall remain valid until the day that the Creator abolishes all things. The executor of this covenant is the Creator, and its maintainer is also the Creator. In short, the entirety of the rainbow covenant established with mankind was fulfilled and achieved according to the dialogue between the

Creator and mankind, and has remained so right up until today. What else can the creatures do apart from submit to, obey, believe, appreciate, witness, and praise the authority of the Creator? For none but the unique God is possessed of the power to establish such a covenant. The appearance of the rainbow, time and time again, is an announcement to mankind and calls his attention to the covenant between the Creator and mankind. In the continual appearances of the covenant between the Creator and mankind, what is demonstrated to mankind is not a rainbow or the covenant itself, but the immutable authority of the Creator. The recurring appearance of the rainbow demonstrates the tremendous and miraculous deeds of the Creator in hidden places, and, at the same time, is a vital reflection of the Creator's authority that will never fade away, and will never change. Is this not a display of another aspect of the Creator's unique authority?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

538. After reading "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" in Genesis 18:18, can you feel the authority of God? Can you sense the extraordinariness of the Creator? Can you sense the supremacy of the Creator? The words of God are certain. God does not say such words because of, or in representation of, His confidence in success; they are, instead, proof of the authority of God's utterances, and are a commandment that fulfills the words of God. There are two expressions that you should pay attention to here. When God says "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," is there any element of ambiguity in these words? Is there any element of concern? Is there any element of fear? Because of the words "shall surely" and "shall be" in God's utterances, these elements, which are particular to man and often exhibited in him, have never borne any relation

to the Creator. No one would dare to use such words when wishing others well, no one would dare to bless another with such certainty as to give them a great and mighty nation, or promise that all the nations of the earth shall be blessed in him. The more certain the words of God, the more that they prove something—and what is that something? They prove that God has such authority, that His authority can accomplish these things, and that their accomplishment is inevitable. God was certain in His heart, without the slightest hesitation, of all that He blessed Abraham with. Furthermore, the entirety of this would be accomplished in accordance with His words, and no force would be able to alter, obstruct, impair, or disturb its fulfillment. Regardless of what else happened, nothing could abrogate or influence the fulfillment and accomplishment of God's words. This is the very might of the words uttered from the mouth of the Creator, and the authority of the Creator that does not brook the denial of man! Having read these words, do you still feel doubt? These words were spoken from the mouth of God, and there is power, majesty, and authority in the words of God. Such might and authority, and the inevitability of the accomplishment of fact, are unattainable by any created or non-created being, and unsurpassable by any created or non-created being. Only the Creator can converse with mankind with such a tone and intonation, and facts have proven that His promises are not empty words, or idle boasts, but are the expression of unique authority that is unsurpassable by any person, event, or thing.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

539. When God said "I will multiply your seed," this was a covenant that God established with Abraham, and like the rainbow covenant, it would be accomplished for eternity, and it was also a promise made by God to Abraham. Only God is qualified and capable to make this promise come true. Regardless of whether or not man believes it, regardless of whether or

not man accepts it, and regardless of how man views and regards it, all of this shall be fulfilled to the letter, according to the words spoken by God. The words of God will not be altered because of changes in the will or notions of man, and it will not be altered because of changes in any person, event or thing. All things may disappear, but the words of God will remain forever. In fact, the day that all things disappear is exactly the day upon which the words of God are completely fulfilled, for He is the Creator, He possesses the authority of the Creator, the power of the Creator, and He controls all things and all life force; He is able to cause something to come from nothing, or something to become nothing, and He controls the transformation of all things from living to dead; for God, nothing could be simpler than multiplying someone's seed. This sounds fantastical to man, like a fairytale, but to God, that which He decides and promises to do is not fantastical, nor is it a fairytale. Rather, it is a fact that God has already seen, and which shall surely be accomplished. Do you appreciate this? Do the facts prove that the descendants of Abraham were numerous? How numerous were they? Were they as numerous as "the stars of the heaven, and as the sand which is on the sea shore" spoken of by God? Did they spread across all nations and regions, to every place in the world? Through what was this fact accomplished? Was it accomplished by the authority of God's words? For several hundreds or thousands of years after the words of God were spoken, God's words continued to be fulfilled, and were constantly becoming facts; this is the might of God's words, and proof of the authority of God. When God created all things in the beginning, God said "let there be light," and there was light. This happened very quickly, was fulfilled in a very short time, and there was no delay in its accomplishment and fulfillment; the effects of God's words were immediate. Both were a display of God's authority, but when God blessed

Abraham, He allowed man to see another side of the essence of God's authority, as well as the fact that the Creator's authority is beyond calculation, and moreover, He allowed man to see a more real, more exquisite side of the Creator's authority.

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540. After God blessed Abraham and Job, God did not stay where He was, nor did He put His messengers to work while waiting to see what the outcome would be. On the contrary, as soon as God uttered His words, under the guidance of God's authority, all things began to comply with the work that God intended to do, and there were prepared the people, things, and objects that God required. This is to say that, as soon as the words were uttered from the mouth of God, God's authority began to be exerted across the whole land, and He set a course to accomplish and fulfill the promises that He made to Abraham and Job, while also making all the proper plans and preparations for all that was required for every step and each key stage He planned to carry out. During this time, God not only maneuvered His messengers, but also all things that had been created by Him. This is to say that the scope within which God's authority was exerted not only included the messengers, but, all things in creation, which were maneuvered in order to comply with the work that He intended to accomplish; these were the specific manners in which the authority of God was exerted. In your imaginings, some may have the following understanding of God's authority: God has authority, and God has power, and so God need only remain in the third heaven, or in a fixed place, and need not do any particular work, and the entirety of God's work is completed within His thoughts. Some may also believe that, although God blessed Abraham, God did not need to do anything, and it was enough for Him to merely speak His words. Is this what really happened? Clearly not! Although God is

possessed of authority and power, His authority is true and real, not empty. The authenticity and reality of God's authority and power are gradually revealed and embodied in His creation of all things, in His control over all things, and in the process by which He leads and manages mankind. Every method, every perspective, and every detail of God's sovereignty over mankind and all things, and all the work that He has accomplished, as well as His understanding of all things—they all literally prove that the authority and power of God are not empty words. His authority and power are shown forth and revealed constantly, and in all things. These manifestations and revelations speak of the real existence of God's authority, for He is using His authority and power to continue His work, and to command all things, and to rule all things at every moment; His power and authority can be replaced neither by the angels, nor by the messengers of God. God decided what blessings He would bestow upon Abraham and Job—it was God's decision to make. Even though the messengers of God personally visited Abraham and Job, their actions were based on the commandments of God, and their actions were taken under the authority of God and likewise, the messengers were under the sovereignty of God. Although man sees the messengers of God visit Abraham, and does not witness Jehovah God personally do anything in the records of the Bible, in fact, the only One who truly exerts power and authority is God Himself, and this brooks no doubt from any man! Although you have seen that the angels and the messengers possess great power and have performed miracles, or that they have done some things commissioned by God, their actions are merely for the sake of completing God's commission, and are by no means a display of the authority of God—for no man or object has, or possesses, the authority of the Creator to create all things and rule all things. So, no man or object can exert or show forth the authority of the Creator.

541. Could God do something to prove His own identity? For God, this was a breeze—it was a piece of cake. He could do something anywhere, anytime to prove His identity and essence, but God had His way of doing things—with a plan, and in steps. He did not do things indiscriminately, but rather looked for the right time and the right opportunity to do something which He would allow man to see, something that truly was imbued with meaning. In this way, He proved His authority and identity. So then, could the resurrection of Lazarus prove the Lord Jesus' identity? Let us look at the following passage of scripture: "And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth…." When the Lord Jesus did this, He said just one thing: "Lazarus, come forth." Lazarus then came out from his tomb —this was accomplished because of just a few words uttered by the Lord. During this time, the Lord Jesus did not set up an altar, and He did not carry out any other actions. He just said this one thing. Should this be called a miracle or a command? Or was it some sort of wizardry? On the surface, it seems it could be called a miracle, and if you look at it from a modern perspective, of course you could still call it a miracle. However, it certainly could not be considered magic of the kind that is supposed to call a soul back from the dead, and it absolutely was not wizardry, of any sort. It is correct to say that this miracle was the most normal, tiny demonstration of the Creator's authority. This is the authority and power of God. God has the authority to have a person die, to have his spirit leave his body and return to Hades, or wherever else it should go. The timing of a person's death, and the place they will go after death—these are determined by God. He can make these decisions anytime and anywhere, unconstrained by humans, events, objects, space, or geography. If He wants to do it, He can do it,

because all things and living beings are under His rule, and all things are born, live, and perish by His word and His authority. He can resurrect a dead man, and this too is something He can do anytime, anywhere. This is the authority that only the Creator possesses.

When the Lord Jesus did things like bringing Lazarus back from the dead, His goal was to give proof for humans and for Satan to see, and to let humans and Satan know that everything about mankind, mankind's life and death are determined by God, and that even though He had become flesh, He remained in command of the physical world which can be seen as well as the spiritual world which humans cannot see. This was so that mankind and Satan would know that everything about mankind is not under the command of Satan. This was a revelation and demonstration of God's authority, and it was also a way for God to send a message to all things, that mankind's life and death are in God's hands. The Lord Jesus' resurrection of Lazarus was one of the ways in which the Creator teaches and instructs mankind. It was a concrete action in which He used His power and authority to instruct and provide for mankind. It was a way, without using words, for the Creator to allow mankind to see the truth that He is in command of all things. It was a way for Him to tell mankind through practical actions that there is no salvation other than through Him. This silent means which He used to instruct mankind is everlasting, indelible, bringing to human hearts a shock and enlightenment that can never fade. The resurrection of Lazarus glorified God—this has a deep impact on every single one of God's followers. It firmly fixes in every person who deeply understands this event the understanding, the vision that only God can command mankind's life and death.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

542. From the moment you come crying into this world, you begin to fulfill your duty. Performing your role in God's plan and in His ordination, you start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of the Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

543. If one's birth was destined by one's previous life, then one's death marks the end of that destiny. If one's birth is the beginning of one's mission in this life, then one's death marks the end of that mission. Since the Creator has determined a fixed set of circumstances for a person's birth, it goes without saying that He has also arranged a fixed set of circumstances for one's death. In other words, no one is born by chance, no one's death arrives abruptly, and both birth and death are necessarily connected with one's previous and present lives. The circumstances of one's birth and death are both predetermined by the Creator; this is a person's destiny, a person's fate. Since there are many explanations for a person's birth, it is also true that a person's death will naturally occur under its own, special set of

various circumstances. This is the reason for people's varying lifespans and the different manners and times of their deaths. Some people are strong and healthy, yet die young; others are weak and sickly, yet live to an old age and pass away peacefully. Some perish of unnatural causes, others die naturally. Some end their lives far from home, others shut their eyes for the final time with their loved ones by their side. Some people die in midair, others beneath the earth. Some sink beneath the water, others are lost in disasters. Some die in the morning, others at night. … Everyone wants an illustrious birth, a brilliant life, and a glorious death, but no one can reach past their own destiny, no one can escape the Creator's sovereignty. This is human fate. Man can make all kinds of plans for his future, but no one can plan the manner and time of their birth and of their departure from the world. Though people do their best to avoid and resist the coming of death, still, unbeknownst to them, death silently draws near. No one knows when they will perish or how, much less where it will happen. Obviously, it is not humanity that holds the power of life and death, not some being in the natural world, but the Creator, whose authority is unique. Mankind's life and death are not the product of some law of the natural world, but a consequence of the sovereignty of the Creator's authority.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

544. Under God's authority, every person actively or passively accepts His sovereignty and His arrangements, and no matter how one struggles in the course of one's life, no matter how many crooked paths one walks, in the end one will return to the orbit of fate that the Creator has traced out for them. This is the insuperability of the Creator's authority and the manner in which His authority controls and governs the universe. It is this insuperability, this form of control and governance, that is responsible for the laws that dictate the lives of all things, that allow humans to reincarnate

again and again without interference, that make the world turn regularly and move forward, day after day, year after year. You have witnessed all these facts and you understand them, whether superficially or deeply, and the depth of your understanding depends on your experience and knowledge of the truth, and on your knowledge of God. How well you know the truth reality, how much you have experienced of God's words, how well you know God's essence and disposition—all of these represent the depth of your understanding of God's sovereignty and arrangements. Does the existence of God's sovereignty and arrangements depend on whether human beings submit to them? Is the fact that God possesses this authority determined by whether humanity submits to it? God's authority exists regardless of the circumstances. In all situations, God dictates and arranges every human fate and all things in accordance with His thoughts and His wishes. This will not change as a result of human change; it is independent of man's will, cannot be altered by any changes in time, space, and geography, for God's authority is His very essence. Whether man is able to know and accept God's sovereignty, and whether man is able to submit to it —neither of these considerations alters in the slightest the fact of God's sovereignty over human fate. That is to say, no matter what attitude man takes toward God's sovereignty, it simply cannot change the fact that God holds sovereignty over human fate and over all things. Even if you do not submit to God's sovereignty, He still commands your fate; even if you cannot know His sovereignty, His authority still exists. God's authority and the fact of God's sovereignty over human fate are independent of human will, and do not change in accordance with man's preferences and choices. God's authority is everywhere, at every hour, at every instant. Heaven and earth will pass away, but His authority will never pass away, for He is God Himself, He possesses unique authority, and His authority is not restricted

or limited by people, events, or things, by space or by geography. At all times, God wields His authority, shows His might, continues His management work as He always has; at all times, He rules all things, provides for all things, orchestrates all things—just as He always has. No one can change this. It is fact; it has been the unchanging truth since time immemorial!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

545. The truths regarding God's authority are truths that every person must regard seriously, must experience and understand with their heart; for these truths have a bearing on every person's life; on every person's past, present, and future; on the crucial junctures through which every person must pass in life; on man's knowledge of God's sovereignty and the attitude with which one should face God's authority; and naturally, on every person's final destination. So, it takes a lifetime's worth of energy to know and understand them. When you look squarely at God's authority, when you accept His sovereignty, you will gradually come to realize and understand the truth of the existence of God's authority. But if you never recognize God's authority and never accept His sovereignty, then no matter how many years you live, you will not gain the slightest knowledge of God's sovereignty. If you do not truly know and understand God's authority, then when you reach the end of the road, even if you have believed in God for decades, you will have nothing to show for your life, and you will naturally not have the least knowledge of God's sovereignty over human fate. Is this not a very sad thing? So, no matter how far you have walked in life, no matter how old you are now, no matter how long the rest of your journey may be, first you must recognize God's authority and take it seriously, and accept the fact that God is your unique Master. Attaining clear, accurate knowledge and understanding of these truths regarding God's sovereignty

over human fate is a mandatory lesson for everyone; it is the key to knowing human life and attaining the truth. Such is the life of knowing God, its basic course of study, that everyone must face each day, which no one can evade. If someone wishes to take shortcuts to reach this goal, then I tell you now, it is impossible! If you want to escape God's sovereignty, that is even less possible! God is man's only Lord, God is the only Master of human fate, and so it is impossible for man to dictate his own fate, impossible for him to step outside of it. No matter how great one's abilities, one cannot influence—much less orchestrate, arrange, control, or change—the fates of others. Only God Himself, the unique, dictates all things for man, for only He possesses the unique authority that holds sovereignty over human fate, and so only the Creator is man's unique Master. God's authority holds sovereignty not only over created humanity, but also over non-created beings that no human can see, over the stars, over the cosmos. This is an indisputable fact, a fact that truly exists, which no person or thing can change. If one of you is still dissatisfied with things as they stand, believing you have some special skill or ability, and thinking still that by some stroke of luck you can change your present circumstances or otherwise escape them; if you attempt to change your own fate by means of human effort, and thereby distinguish yourself from your fellows and win fame and fortune; then I say to you, you are making things hard for yourself, you are only asking for trouble, you are digging your own grave! One day, sooner or later, you will discover you have made the wrong choice and your efforts have been wasted. Your ambition, your desire to struggle against fate, and your own egregious conduct will lead you down a road of no return, and for this you will pay a bitter price. Though at present you do not see the severity of the consequences, as you continue to experience and appreciate more deeply the truth that God is the Master of human fate, you

will slowly come to realize what I speak of today and its real implications. Whether you truly have a heart and a spirit and whether you are a person who loves the truth depends on what kind of attitude you take toward God's sovereignty and toward the truth. Naturally, this determines whether you can truly know and understand God's authority. If you have never in your life sensed God's sovereignty and His arrangements, much less recognized and accepted God's authority, then you will be utterly worthless, and you will without a doubt be the object of God's loathing and rejection, due to the path you have taken and the choice you have made. But those who, in God's work, can accept His trial, accept His sovereignty, submit to His authority, and gradually gain real experience of His words will have attained real knowledge of God's authority, real understanding of His sovereignty; they will have truly become subject to the Creator. Only such people will have truly been saved.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

546. God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

547. The fates of humanity and of the universe are intimately entwined with the Creator's sovereignty, inseparably tied to the Creator's orchestrations; in the end, they are inseparable from the Creator's authority. In the laws of all things, man comes to understand the Creator's orchestrations and His sovereignty; in the rules of survival of all things, he comes to perceive the Creator's governance; in the fates of all things, he comes to infer the ways the Creator exercises His sovereignty and control over them; and in the life cycles of human beings and all things, man truly comes to experience the Creator's orchestrations and arrangements for all things and living beings, to witness how those orchestrations and arrangements supersede all earthly laws, rules, and institutions, all other powers and forces. This being so, humanity is compelled to recognize that the Creator's sovereignty cannot be violated by any created being, that no force can usurp upon or alter the events and things predestined by the Creator. It is under these divine laws and rules that humans and all things live and propagate, generation after generation. Is this not the true embodiment of the Creator's authority?

—The Word, Vol. 2. On Knowing God. God Himself, the Unique III

548. Although God is possessed of authority and power, He is very rigorous and principled in His actions, and stays true to His word. His rigorousness, and the principles of His actions, show the unoffendableness of the Creator and the insuperability of the Creator's authority. Though He is possessed of supreme authority, and all things are under His dominion, and although He has the power to rule all things, God has never damaged or disrupted His own plan, and each time He exerts His authority, it is in strict accordance with His own principles, and precisely follows that which was spoken from His mouth, and follows the steps and objectives of His plan. Needless to say, all things ruled by God also obey the principles by which

God's authority is exerted, and no man or thing is exempt from the arrangements of His authority, nor can they alter the principles by which His authority is exerted. In God's eyes, those who are blessed receive the good fortune brought about by His authority, and those who are cursed receive their punishment because of God's authority. Under the sovereignty of God's authority, no man or thing is exempt from the exertion of His authority, nor can they alter the principles by which His authority is exerted. The authority of the Creator is not altered by changes in any factor, and, similarly, the principles by which His authority is exerted do not alter for any reason. Heaven and earth may undergo great upheavals, but the authority of the Creator will not change; all things may vanish, but the authority of the Creator will never disappear. This is the essence of the Creator's immutable and unoffendable authority, and this is the very uniqueness of the Creator!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

549. Satan has never dared to transgress the authority of God, and, moreover, has always carefully listened to and obeyed the orders and specific commands of God, never daring to defy them, and, of course, not daring to freely alter any of God's orders. Such are the limits that God has set out for Satan, and so Satan has never dared to cross these limits. Is this not the might of God's authority? Is this not a testimony to God's authority? Satan has a much clearer grasp than mankind of how to behave toward God, and how to view God, and so, in the spiritual world, Satan sees the status and authority of God very clearly, and has a deep appreciation of the might of God's authority and the principles behind the exertion of His authority. It does not dare, at all, to overlook them, nor does it dare to violate them in any way, or do anything that transgresses the authority of God, and it does not dare to challenge God's wrath in any way. Though it is evil and arrogant

in nature, Satan has never dared to cross the boundaries and limits set out for it by God. For millions of years, it has strictly abided by these boundaries, has abided by every command and order given to it by God, and has never dared to overstep the mark. Though it is malicious, Satan is much wiser than corrupt mankind; it knows the identity of the Creator, and knows its own boundaries. From Satan's "submissive" actions it can be seen that the authority and power of God are heavenly edicts which cannot be transgressed by Satan, and that it is precisely because of the uniqueness and authority of God that all things change and propagate in an orderly way, that mankind can live and multiply within the course established by God, with no person or object capable of upsetting this order, and no person or object capable of changing this law—for they all come from the hands of the Creator, and from the order and authority of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

550. The special identity of Satan has caused many people to exhibit a strong interest in its manifestations of various aspects. There are even many foolish people who believe that, as well as God, Satan is also possessed of authority, for Satan is capable of showing miracles, and is capable of doing things that are impossible to mankind. Thus, in addition to worshiping God, mankind also reserves a place for Satan in his heart, and even worships Satan as God. These people are both pitiable and detestable. They are pitiable because of their ignorance, and detestable because of their heresy and inherently evil substance. At this point, I feel that it is necessary to inform you of what authority is, what it symbolizes, and what it represents. Broadly speaking, God Himself is authority, His authority symbolizes the supremacy and essence of God, and the authority of God Himself represents the status and identity of God. Since this is the case, does Satan dare to say that it itself is God? Does Satan dare to say that it created all things, and

holds sovereignty over all things? Of course it does not! For it is incapable of creating all things; to date, it has never made anything created by God, and has never created anything that has life. Because it does not have God's authority, it could never possibly possess the status and identity of God, and this is determined by its essence. Does it have the same power as God? Of course it does not! What do we call the acts of Satan, and the miracles exhibited by Satan? Is it power? Could it be called authority? Of course not! Satan directs the tide of evil, and upsets, impairs, and interrupts every aspect of God's work. For the last several thousand years, apart from corrupting and abusing mankind, and luring and deceiving man to depravity and to rejecting God so that man walks toward the valley of the shadow of death, has Satan done anything that deserves even the slightest commemoration, commendation, or cherishment by man? If Satan possessed authority and power, would mankind have been corrupted by it? If Satan possessed authority and power, would mankind have been harmed by it? If Satan possessed power and authority, would mankind have forsaken God and turned to death? Since Satan has no authority or power, what should we conclude about the essence of all that it does? There are those who define all that Satan does as mere trickery, yet I believe that such a definition is not so appropriate. Are the evil deeds of its corruption of mankind mere trickery? The evil force with which Satan abused Job, and its fierce desire to abuse and devour him, could not possibly be achieved by mere trickery. Looking back, in an instant, the flocks and herds of Job, scattered far and wide across hills and mountains, were gone; in an instant, Job's great fortune disappeared. Could that have been achieved by mere trickery? The nature of all that Satan does corresponds to and fits with negative terms such as to impair, to interrupt, to destroy, to harm, evil, maliciousness, and darkness, and so the occurrence of all that is unrighteous

and evil is inextricably linked to the acts of Satan, and is inseparable from the evil essence of Satan. Regardless of how "powerful" Satan is, regardless of how audacious and ambitious it is, regardless of how great is its ability to inflict damage, regardless of how wide-ranging are the techniques with which it corrupts and lures man, regardless of how clever are the tricks and schemes with which it intimidates man, regardless of how changeable is the form in which it exists, it has never been able to create a single living thing, has never been able to set down laws or rules for the existence of all things, and has never been able to rule and control any object, whether animate or inanimate. Within the cosmos and the firmament, there is not a single person or object that was born from it, or exists because of it; there is not a single person or object that is ruled by it, or controlled by it. On the contrary, it not only has to live under the dominion of God, but, moreover, must obey all of God's orders and commands. Without God's permission, it is difficult for Satan to touch even a drop of water or grain of sand upon the land; without God's permission, Satan is not even free to move the ants about upon the land, let alone mankind, who was created by God. In the eyes of God, Satan is inferior to the lilies on the mountain, to the birds flying in the air, to the fish in the sea, and to the maggots on the earth. Its role among all things is to serve all things, and work for mankind, and serve God's work and His plan of management. Regardless of how malicious its nature, and how evil its essence, the only thing it can do is to dutifully abide by its function: being of service to God, and providing a counterpoint to God. Such is the substance and position of Satan. Its essence is unconnected to life, unconnected to power, unconnected to authority; it is merely a plaything in God's hands, just a machine in service to God!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

551. Though Satan looked upon Job with covetous eyes, without God's permission it did not dare to touch a single hair on Job's body. Though Satan is inherently evil and cruel, after God issued His order to it, it had no choice but to abide by God's command. Thus, even though Satan was as frenzied as a wolf among sheep when it came upon Job, it did not dare to forget the limits set for it by God, did not dare to violate the orders of God, and in all that it did, Satan did not dare to deviate from the principles and limits of God's words—is this not a fact? From this it can be seen that Satan does not dare to contravene any of the words of Jehovah God. For Satan, every word from the mouth of God is an order and a heavenly law, an expression of God's authority—for behind every word of God is implied God's punishment of those who violate the orders of God, and of those who disobey and oppose the heavenly laws. Satan clearly knows that if it violates God's orders, then it must accept the consequences of transgressing the authority of God and opposing the heavenly laws. Just what are these consequences? Needless to say, they are its punishment by God. Satan's actions toward Job were merely a microcosm of its corruption of man, and when Satan was carrying out these actions, the limits that God set and the orders that He issued to Satan were merely a microcosm of the principles behind everything that it does. In addition, the role and position of Satan in this matter was merely a microcosm of its role and position in the work of God's management, and Satan's complete obedience to God in its temptation of Job was merely a microcosm of how Satan did not dare to pose the slightest opposition to God in the work of God's management. What warning do these microcosms give you? Among all things, including Satan, there is no person or thing that can transgress the heavenly laws and edicts set out by the Creator, and no person or thing that dares to violate these heavenly laws and edicts, for no person or object can alter or escape

from the punishment that the Creator inflicts upon those who disobey them. Only the Creator can establish heavenly laws and edicts, only the Creator has the power to put them into effect, and only the power of the Creator cannot be transgressed by any person or thing. This is the unique authority of the Creator, and this authority is supreme among all things, and so, it is impossible to say that "God is the greatest and Satan is number two." Except for the Creator who is possessed of the unique authority, there is no other God!

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

552. Satan has been corrupting mankind for thousands of years. It has wrought untold amounts of evil, has deceived generation after generation, and has committed heinous crimes in the world. It has abused man, deceived man, seduced man to oppose God, and has committed evil acts that have confounded and impaired God's plan of management time and time again. Yet, under the authority of God, all things and living creatures continue to abide by the rules and laws set down by God. Compared to the authority of God, Satan's evil nature and rampancy are so ugly, so disgusting and despicable, and so small and vulnerable. Even though Satan walks among all things created by God, it is not able to enact the slightest change in the people, things, and objects commanded by God. Several thousand years have passed, and mankind still enjoys the light and air bestowed by God, still breathes the breath exhaled by God Himself, still enjoys the flowers, birds, fish and insects created by God, and enjoys all the things provided by God; day and night still continually replace each other; the four seasons alternate as usual; the geese flying in the sky depart in the winter, and still return in the next spring; the fish in the water never leave the rivers and lakes—their home; the cicadas on the earth sing their hearts out during the summer days; the crickets in the grass gently hum in time to

the wind during autumn; the geese gather into flocks, while the eagles remain solitary; the prides of lions sustain themselves by hunting; the elk do not stray from the grass and flowers…. Every kind of living creature amongst all things departs and returns, and then departs again, a million changes occurring in the twinkling of an eye—but what does not change are their instincts and the laws of survival. They live under the provision and nourishment of God, and no one can change their instincts, and neither can anyone impair their rules of survival. Although mankind, who lives among all things, has been corrupted and deceived by Satan, man still cannot forgo the water made by God, and the air made by God, and all things made by God, and man still lives and proliferates in this space created by God. The instincts of mankind have not changed. Man still relies on his eyes to see, on his ears to hear, on his brain to think, on his heart to understand, on his legs and feet to walk, on his hands to work, and so on; all the instincts that God bestowed upon man in order that he could accept the provision of God remain unaltered, the faculties through which man cooperates with God have not changed, mankind's faculty for performing the duty of a created being has not changed, mankind's spiritual needs have not changed, mankind's desire to find his origins has not changed, mankind's yearning to be saved by the Creator has not changed. Such are the current circumstances of mankind, who lives under the authority of God, and who has endured the bloody destruction wrought by Satan. Though mankind has been subjected to the oppression of Satan, and is no longer Adam and Eve from the beginning of creation, but instead is full of things that are antagonistic to God, such as knowledge, imagination, notions, and so on, and full of the corrupt satanic disposition, in the eyes of God, mankind is still the same mankind that He created. Mankind is still ruled and orchestrated by God, and still lives within the course set out by God, and so

in the eyes of God, mankind, who has been corrupted by Satan, is merely covered in grime, with a rumbling tummy, with reactions that are a little slow, a memory that is not as good as it used to be, and is slightly older—but all the functions and instincts of man are completely undamaged. This is the mankind that God intends to save. This mankind has but to hear the call of the Creator, and hear the voice of the Creator, and he will stand up and rush to locate the source of this voice. This mankind has but to see the figure of the Creator and he will become heedless of all else, and forsake everything, in order to devote himself to God, and will even lay down his life for Him. When the heart of mankind understands the heartfelt words of the Creator, mankind will reject Satan and come to the side of the Creator; when mankind has completely washed the dirt from his body, and has once more received the provision and nourishment of the Creator, then the memory of mankind will be restored, and at this time mankind will have truly returned to the dominion of the Creator.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

553. The authority of God cannot be imitated by man, and the identity and status of God cannot be impersonated by man. Though you are capable of imitating the tone with which God speaks, you cannot imitate the essence of God. Though you are able to stand in God’s place and impersonate God, you will never be able to do that which God intends to do, and will never be able to rule and command all things. In the eyes of God, you shall forever be a small creature, and regardless of how great your skills and ability are, regardless of how many gifts you have, you are, in your entirety, under the dominion of the Creator. Though you are capable of saying some brash words, this can neither show that you have the essence of the Creator, nor represent that you possess the authority of the Creator. The authority and power of God are the essence of God Himself. They were not learned or

added externally, but are the inherent essence of God Himself. And so the relationship between the Creator and the creatures can never be altered. As one of the creatures, man must keep his own position, and behave conscientiously. Dutifully guard that which is entrusted to you by the Creator. Do not act out of line, or do things beyond your range of ability or which are loathsome to God. Do not try to be great, or become a superman, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or a superman is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything else, is to become a true creature; this is the only goal that all people should pursue.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

B. On God’s Righteous Disposition

554. In His final work of concluding the age, God’s disposition is one of chastisement and judgment, in which He reveals all that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity’s outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their disobedience and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people become subject to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man’s corruption has reached its peak and his disobedience become exceedingly severe, only God’s righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God

were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

—The Word, Vol. 1. The Appearance and Work of God. The Vision of God's Work (3)

555. My name will spread from house to house, in all nations and in all directions, and will be shouted from the mouths of adults and children alike throughout the universe world; this is an absolute truth. I am the unique God Himself and, moreover, I am the one and only person of God. Even more so, I, the entirety of the flesh, am the complete manifestation of God. Whosoever dares not revere Me, whosoever dares exhibit resistance in their eyes, and whosoever dares speak words of defiance against Me will surely die from My curses and wrath (there will be cursing because of My wrath). Furthermore, whosoever dares not be loyal or filial toward Me, and whosoever dares try to trick Me, will surely die from My hatred. My righteousness, majesty, and judgment will endure forever and ever. At first, I was loving and merciful, but this is not the disposition of My complete divinity; righteousness, majesty, and judgment merely comprise the

disposition of Me, the complete God Himself. During the Age of Grace, I was loving and merciful. Because of the work I had to finish, I possessed lovingkindness and mercy; afterward, however, there was no more need for such things (and there has been none ever since). It is all righteousness, majesty, and judgment, and this is the complete disposition of My normal humanity coupled with My complete divinity.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 79

556. To understand God's righteous disposition, one must first understand God's feelings: what He hates, what He loathes, what He loves, to whom He is tolerant and merciful, and on what type of person He bestows that mercy. This is one main point. One must also understand that no matter how loving God is, no matter how much mercy and love He has for people, God does not tolerate anyone offending His status and position, nor does He tolerate anyone offending His dignity. Even though God loves people, He does not pamper them. He gives people His love, His mercy, and His tolerance, but He has never coddled them; God has His principles and His limits. Regardless of how much of God's love you have felt, regardless of how deep that love may be, you must never treat God as you would treat another person. While it is true that God treats people with the utmost intimacy, if a person views God as just another person, as if He were just another created being, like a friend or an object of worship, then God will hide His face from them and forsake them. This is His disposition, and people must not take this issue thoughtlessly. So, we often see words such as this spoken by God about His disposition: It does not matter how many roads you have traveled, how much work you have done or how much suffering you have endured, once you offend God's disposition, He will repay each of you based on what you have done. What this means is that

God treats people with the utmost intimacy, yet people must not treat God as a friend or a relative. Do not call God your "pal." No matter how much love you have received from Him, no matter how much tolerance He has given you, you must never treat God as your friend. This is God's righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

557. God's intolerance of offense is His unique essence; God's wrath is His unique disposition; God's majesty is His unique essence. The principle behind God's anger is the demonstration of His identity and status, which only He possesses. It goes without saying that this principle is also a symbol of the essence of the unique God Himself. God's disposition is His own inherent essence, which is not changed at all by the passage of time, and nor is it altered by changes of geographical location. His inherent disposition is His intrinsic essence. Regardless of whom He carries out His work upon, His essence does not change, and neither does His righteous disposition. When one angers God, that which God sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His essence or because different elements arise from His disposition, but because man's opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and testing His anger. When man opposes God, when man contests God, when man continuously tests God's anger—and it is at such times when sin runs rampant—God's wrath will naturally reveal and present itself. Therefore, God's expression of His wrath is a symbol that all evil forces will cease to exist, and it is a symbol that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and

of God's wrath. When God's dignity and holiness are challenged, when the forces of justice are obstructed and unseen by man, then God will send forth His wrath. Because of God's essence, all those forces on earth which contest God, oppose Him and contend with Him, are evil, corrupt and unjust; they come from and belong to Satan. Because God is just and is of the light and flawlessly holy, thus all things evil, corrupt and belonging to Satan will vanish when God's wrath is unleashed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

558. When God sends forth His rage, evil forces are checked and evil things are destroyed, while just and positive things come to enjoy God's care and protection and are allowed to continue. God sends forth His wrath because unjust, negative and evil things obstruct, disturb or destroy the normal activity and development of just and positive things. The goal of God's anger is not to safeguard His own status and identity, but to safeguard the existence of just, positive, beautiful and good things, to safeguard the laws and order of humanity's normal survival. This is the root cause of God's wrath. God's rage is a very proper, natural and true revelation of His disposition. There are no ulterior motives in His rage, and nor is there deceit or plotting, let alone the desires, craftiness, malice, violence, evil or any of corrupt humanity's other shared traits. Before God sends forth His rage, He has already perceived the essence of every matter quite clearly and completely, and He has already formulated accurate, clear definitions and conclusions. Thus, God's objective in everything He does is crystal-clear, as is His attitude. He is not muddle-headed, blind, impulsive, or careless, and He is certainly not unprincipled. This is the practical aspect of God's wrath, and it is because of this practical aspect of God's wrath that humanity has attained its normal existence. Without God's wrath, humanity would descend into abnormal living conditions and all things just, beautiful and

good would be destroyed and cease to exist. Without God's wrath, the laws and rules of existence for created beings would be broken or even utterly subverted. Since the creation of man, God has continuously used His righteous disposition to safeguard and sustain humanity's normal existence. Because His righteous disposition contains wrath and majesty, all evil people, things and objects, and all things that disturb and damage humanity's normal existence, are punished, controlled and destroyed as a result of His wrath. Over the past several millennia, God has continuously used His righteous disposition to strike down and destroy all kinds of unclean and evil spirits which oppose God and act as Satan's accomplices and lackeys in God's work of managing humanity. Thus, God's work of the salvation of man has always advanced according to His plan. This is to say that because of the existence of God's wrath, the most righteous causes of men have never been destroyed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

559. God's treatment of the whole of humanity, foolish and ignorant as humanity is, is primarily based on mercy and tolerance. His wrath, on the other hand, is kept concealed for the vast majority of time and in the vast majority of events, and it is unknown to man. As a result, it is difficult for man to see God express His wrath, and it is also difficult to understand His wrath. As such, man makes light of God's wrath. When man faces God's final work and step of tolerance and forgiveness for man—that is, when God's final instance of mercy and His final warning comes upon mankind—if people still use the same methods to oppose God and do not make any effort to repent, to mend their ways and accept His mercy, then God will no longer bestow His tolerance and patience upon them. On the contrary, God will retract His mercy at this time. Following this, He will only send forth

His wrath. He can express His wrath in different ways, just as He can use different methods to punish and destroy people.

God's use of fire to destroy the city of Sodom is His swiftest method of utterly annihilating a humanity or any other thing. Burning the people of Sodom destroyed more than their physical bodies; it destroyed the entirety of their spirits, their souls and their bodies, ensuring that the people inside the city would cease to exist in both the material world and the world that is invisible to man. This is one way in which God reveals and expresses His wrath. This manner of revelation and expression is one aspect of the essence of God's wrath, just as it is naturally also a revelation of the essence of God's righteous disposition. When God sends forth His wrath, He ceases to reveal any mercy or lovingkindness, nor does He display any more of His tolerance or patience; there is no person, thing or reason that can persuade Him to continue to be patient, to give His mercy again, to bestow His tolerance once more. In place of these things, without a moment's hesitation, God sends forth His wrath and majesty, doing what He desires. He will do these things in a swift and clean manner in accordance with His own wishes. This is the way in which God sends forth His wrath and majesty, which man must not offend, and it is also an expression of one aspect of His righteous disposition. When people witness God showing concern and love toward man, they are unable to detect His wrath, see His majesty or feel His intolerance toward offense. These things have always led people to believe that God's righteous disposition is one solely of mercy, tolerance and love. However, when one sees God destroy a city or detest a humanity, His rage in the destruction of man and His majesty allow people to glimpse the other side of His righteous disposition. This is God's intolerance to offense. God's disposition that tolerates no offense surpasses the imagination of any created being, and among the non-created beings,

none is capable of interfering with it or affecting it; even less can it be impersonated or imitated. Thus, this aspect of God's disposition is the one that humanity should know the most. Only God Himself has this kind of disposition, and only God Himself is possessed of this kind of disposition. God is possessed of this kind of righteous disposition because He detests wickedness, darkness, rebelliousness and Satan's evil acts—corrupting and devouring mankind—because He detests all acts of sin in opposition to Him and because of His holy and undefiled essence. It is because of this that He will not suffer any of the created or non-created beings to openly oppose or contest Him. Even an individual to whom He had once shown mercy or whom He had chosen, need only provoke His disposition and transgress His principles of patience and tolerance, and God will unleash and reveal His righteous disposition that tolerates no offense without the least bit of mercy or hesitation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

560. Although the outpouring of God's wrath is one aspect of the expression of His righteous disposition, God's anger is by no means indiscriminate regarding its target, and nor is it without principle. On the contrary, God is not at all quick to anger, and nor does He reveal His wrath and majesty lightly. Moreover, God's wrath is quite controlled and measured; it is not at all comparable to how man is wont to flare into a rage or vent his anger. Many conversations between man and God are recorded in the Bible. The words of some of the individual people involved in the conversations were shallow, ignorant and infantile, but God did not strike them down, and nor did He condemn them. In particular, during Job's trial, how did Jehovah God treat Job's three friends and the others after He heard the words that they spoke to Job? Did He condemn them? Did He rage at them? He did nothing of the sort! Instead He told Job to make entreaties on

their behalf and to pray for them, and God Himself did not take their faults to heart. These instances all represent the primary attitude with which God treats humanity, corrupt and ignorant as it is. Therefore, the unleashing of God's wrath is by no means an expression of His mood, nor is it a way for Him to give vent to His feelings. Contrary to man's misunderstanding, God's wrath is not a complete outburst of rage. God does not unleash His wrath because He is unable to control His own mood or because His anger has reached its boiling point and must be vented. On the contrary, His wrath is a display and a genuine expression of His righteous disposition, and it is a symbolic revelation of His holy essence. God is wrath, and He does not tolerate being offended—this is not to say that God's anger does not distinguish among causes or is unprincipled; it is corrupt humanity that has an exclusive claim on unprincipled, random outbursts of rage, rage of a kind that does not distinguish between causes. Once a man has status, he will often find it difficult to control his mood, and so he will enjoy seizing upon opportunities to express his dissatisfaction and vent his emotions; he will often flare up in rage for no apparent reason, so as to reveal his ability and let others know that his status and identity are different from those of ordinary people. Of course, corrupt people without any status also often lose control. Their anger is frequently caused by damage to their private interests. In order to protect their own status and dignity, corrupt mankind will frequently vent their emotions and reveal their arrogant nature. Man will flare up in anger and vent his emotions in order to defend and uphold the existence of sin, and these actions are the ways in which man expresses his dissatisfaction; they brim with impurities, with schemes and intrigues, with man's corruption and evil, and more than anything else, they brim with man's wild ambitions and desires. When justice clashes with wickedness, man's anger will not flare up in the defense of the existence of justice or to

uphold it; on the contrary, when the forces of justice are threatened, persecuted and attacked, man's attitude is one of overlooking, evading or flinching away. However, when facing the forces of evil, man's attitude is one of accommodating, of bowing and scraping. Therefore, man's venting is an escape for evil forces, an expression of the rampant and unstoppable evil conduct of the fleshly man. When God sends forth His wrath, however, all evil forces will be stopped, all sins that harm man will be curbed, all hostile forces that obstruct God's work will be made apparent, separated and cursed, while all of Satan's accomplices who oppose God will be punished and rooted out. In their place, God's work will proceed free of any obstacles, God's management plan will continue to develop step by step according to schedule, and God's chosen people will be free of Satan's disturbance and deceit, while those who follow God will enjoy God's leadership and provision among tranquil and peaceful surroundings. God's wrath is a safeguard preventing all evil forces from multiplying and running rampant, and it is also a safeguard that protects the existence and propagation of all things that are just and positive, and eternally guards them from suppression and subversion.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

561. When dealing with each of God's acts, you must first be certain that God's righteous disposition is free of any other elements, that it is holy and flawless. These acts include God's striking down, punishment and destruction of humanity. Without exception, every one of God's acts is made in strict accordance with His inherent disposition and His plan, and includes no part of humanity's knowledge, tradition and philosophy. Every one of God's acts is an expression of His disposition and essence, unrelated to anything that belongs to corrupt humanity. Mankind has the notion that only God's love, mercy and tolerance toward humanity are flawless,

unadulterated and holy, and no one knows that God's rage and His wrath are likewise unadulterated; furthermore, no one has contemplated questions such as why God tolerates no offense or why His rage is so great. On the contrary, some mistake God's wrath for a bad temper, such as that of corrupt humanity, and misunderstand God's anger to be the same rage as that of corrupt humanity. They even mistakenly assume that God's rage is just like the natural revelation of humanity's corrupt disposition and that the issuing of God's wrath is just like the anger of corrupt people when they are faced with some unhappy situation, and believe that the issuing of God's wrath is an expression of His mood. After this fellowship, I hope that every one of you will no longer have any misconceptions, imaginings or speculation regarding God's righteous disposition. I hope that after hearing My words you can have a true recognition in your hearts of the wrath of God's righteous disposition, that you can put aside any previous mistaken understandings of God's wrath, and that you can change your own mistaken beliefs and views of the essence of God's wrath. Furthermore, I hope that you can have an accurate definition of God's disposition in your hearts, that you will no longer have any doubts as to God's righteous disposition, and that you will not impose any human reasoning or imagining onto God's true disposition. God's righteous disposition is God's own true essence. It is not something written or shaped by man. His righteous disposition is His righteous disposition and has no relation or connection to anything of creation. God Himself is God Himself. He will never become a part of creation, and even if He becomes a member of the created beings, His inherent disposition and essence will not change. Therefore, knowing God is not the same as knowing an object; to know God is not to dissect something, nor is it the same as understanding a person. If man uses his concept or method of knowing an object or understanding a person to know

God, then you will never be able to attain knowledge of God. Knowing God is not reliant on experience or imagination, and therefore you must never impose your experience or imagination on God; no matter how rich your experience and imagination may be, they are still limited. What is more, your imagination does not correspond to facts, and much less to the truth, and it is incompatible with God's true disposition and essence. You will never succeed if you rely on your imagination to understand God's essence. The only path is this: Accept all that comes from God, then gradually experience and understand it. There will be a day when God will enlighten you to truly understand and know Him because of your cooperation and because of your hunger and thirst for the truth.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

562. God is never irresolute or hesitant in His actions; the principles and purposes behind His actions are all clear and transparent, pure and flawless, with absolutely no ruses or schemes intermingled within. In other words, God's essence contains no darkness or evil. God became angry with the Ninevites because their wicked acts had come before His gaze; at that time His anger was derived from His essence. However, when God's anger dissipated and He bestowed His tolerance upon the people of Nineveh once more, everything that He revealed was still His own essence. The entirety of this change was due to a change in man's attitude toward God. During this entire period of time, God's unoffendable disposition did not change, God's tolerant essence did not change, and God's loving and merciful essence did not change. When people commit wicked acts and offend God, He will bring His anger upon them. When people truly repent, God's heart will change, and His anger will cease. When people continue to stubbornly oppose God, His rage will be unceasing, and His wrath will press in on them bit by bit until they are destroyed. This is the essence of God's

disposition. Regardless of whether God is expressing wrath or mercy and lovingkindness, it is man's conduct, behavior, and the attitude man holds toward God deep within his heart that dictate that which is expressed through the revelation of God's disposition. If God continuously subjects one person to His anger, this person's heart doubtlessly opposes God. Because this person has never truly repented, bowed their head before God or possessed true belief in God, they have never obtained God's mercy and tolerance. If someone often receives God's care, His mercy, and His tolerance, then without a doubt this person has true belief in God in their heart, and their heart is not opposed to God. This person often truly repents before God; therefore, even if God's discipline often descends upon this person, His wrath will not.

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563. Regardless of how angry God had been with the Ninevites, as soon as they declared a fast and donned sackcloth and ashes, His heart began to soften and He began to change His mind. When He proclaimed to them that He would destroy their city—the moment prior to their confession and repentance for their sins—God was still angry with them. Once they had carried out a series of repentant acts, God's anger for the people of Nineveh gradually transformed into mercy and tolerance for them. There is nothing contradictory about the coinciding revelation of these two aspects of God's disposition in the same event. So, how should one understand and know this lack of contradiction? God expressed and revealed each of these two polar-opposite essences in turn as the people of Nineveh repented, allowing people to see the realness and the unoffendableness of God's essence. God used His attitude to tell people the following: It is not that God does not tolerate people, or that He does not want to show mercy to them; rather, it is that they rarely truly repent to God, and it is rare that

people truly turn away from their evil ways and abandon the violence in their hands. In other words, when God is angry with man, He hopes that man will be able to truly repent, and indeed He hopes to see man's true repentance, in which case He will then liberally continue to bestow His mercy and tolerance upon man. This is to say that man's evil conduct incurs God's wrath, whereas God's mercy and tolerance are bestowed upon those who listen to God and truly repent before Him, upon those who can turn away from their evil ways and abandon the violence in their hands. God's attitude was very clearly revealed in His treatment of the Ninevites: God's mercy and tolerance are not at all difficult to obtain, and what He requires is one's true repentance. As long as people turn away from their evil ways and abandon the violence in their hands, God will change His heart and His attitude toward them.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

564. When God had a change of heart toward the people of Nineveh, were His mercy and tolerance a false front? Of course not! Then what has been shown by the transition between these two aspects of God's disposition in the course of God dealing with this one situation? God's disposition is a complete whole—it is not at all divided. Regardless of whether He is expressing anger or mercy and tolerance toward people, these are all expressions of His righteous disposition. God's disposition is vital and vividly apparent, and He changes His thoughts and attitudes according to the way things develop. The transformation of His attitude toward the Ninevites tells humanity that He has His own thoughts and ideas; He is not a robot or a clay figure, but the living God Himself. He could be angry with the people of Nineveh, just as He could forgive their pasts because of their attitudes. He could decide to bring misfortune upon the Ninevites, and He could also change His decision because of their repentance. People like to

rigidly apply rules, and to use such rules to delimit and define God, just as they like to use formulas to attempt to understand God's disposition. Therefore, as far as the domain of human thought is concerned, God does not think, nor does He have any essential ideas. But in reality, God's thoughts are in a state of constant transformation according to changes in things and in environments. While these thoughts are transforming, different aspects of God's essence are revealed. During this process of transformation, at the precise moment when God has a change of heart, what He shows to mankind is the real existence of His life, and that His righteous disposition is full of dynamic vitality. At the same time, God uses His own true revelations to prove to mankind the truth of the existence of His wrath, His mercy, His lovingkindness, and His tolerance. His essence will be revealed at any time and any place in accordance with how things develop. He possesses a lion's wrath and a mother's mercy and tolerance. His righteous disposition allows no questioning, violation, change, or distortion by any person. Among all matters and all things, God's righteous disposition—that is, God's wrath and God's mercy—can be revealed at any time and any place. He gives vital expression to these aspects in every corner of all creation, and He implements them with vitality in every passing moment. God's righteous disposition is not limited by time or space; in other words, God's righteous disposition is not mechanically expressed or revealed according to the constraints of time or space, but rather with perfect ease and in all times and places. When you see God have a change of heart and cease to express His wrath and refrain from destroying the city of Nineveh, can you say that God is only merciful and loving? Can you say that God's wrath consists of empty words? When God rages with fierce wrath and retracts His mercy, can you say that He feels no true love toward humanity? This fierce wrath is expressed by God in

response to people's evil acts; His wrath is not flawed. God's heart is moved in response to people's repentance, and it is this repentance that brings about His change of heart. When He feels moved, when He has a change of heart, and when He shows His mercy and tolerance toward man, all of these are utterly without flaw; they are clean, pure, unblemished and unadulterated. God's tolerance is exactly that: tolerance, just as His mercy is nothing other than mercy. His disposition reveals wrath or mercy and tolerance in accordance with man's repentance and the variations in man's conduct. No matter what He reveals and expresses, it is all pure and direct; its essence is distinct from that of anything in creation. When God expresses the principles underlying His actions, they are free from any flaws or blemishes, and so are His thoughts, His ideas, and every single decision He makes and every single action He takes. Since God has thus decided and since He has thus acted, so does He complete His undertakings. The results of His undertakings are correct and faultless precisely because their source is flawless and unblemished. God's wrath is flawless. Likewise, God's mercy and tolerance—which are possessed by none among all of creation—are holy and flawless, and can withstand thoughtful deliberation and experience.

Through your understanding of the story of Nineveh, do you now see the other side of the essence of God's righteous disposition? Do you see the other side of God's unique righteous disposition? Does anyone among humanity possess this kind of disposition? Does anyone possess this kind of wrath, the wrath of God? Does anyone possess mercy and tolerance such as that which is possessed by God? Who among creation can summon forth such great wrath and decide to destroy or bring disaster upon mankind? And who is qualified to bestow mercy on man, to tolerate and pardon, and thereby change one's prior decision to destroy man? The Creator expresses

His righteous disposition through His own unique methods and principles, and He is not subject to the control or restrictions imposed by any people, events or things. With His unique disposition, no one is able to change His thoughts and ideas, nor is anyone able to persuade Him and change any of His decisions. The entirety of the behavior and thoughts that exist in all of creation exist under the judgment of His righteous disposition. No one can control whether He exercises wrath or mercy; only the essence of the Creator—or in other words, the Creator's righteous disposition—can decide this. Such is the unique nature of the Creator's righteous disposition!

Through analyzing and understanding the transformation of God's attitude toward the people of Nineveh, are you able to use the word "unique" to describe the mercy found within God's righteous disposition? We previously said that God's wrath is one aspect of the essence of His unique righteous disposition. Now I shall define two aspects—God's wrath and God's mercy—as His righteous disposition. God's righteous disposition is holy; it does not tolerate being offended or questioned; it is something possessed by none among created or non-created beings. It is both unique and exclusive to God. This is to say that God's wrath is holy and unoffendable. In the same way, the other aspect of God's righteous disposition—God's mercy—is holy and cannot be offended. None of the created or non-created beings can replace or represent God in His actions, nor could anyone have replaced or represented Him in the destruction of Sodom or the salvation of Nineveh. This is the true expression of God's unique righteous disposition.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

565. Although the city of Nineveh was filled with people just as corrupt, evil and violent as those of Sodom, their repentance caused God to have a change of heart and decide not to destroy them. Because the way

they treated God's words and instructions demonstrated an attitude that starkly contrasted with that of the citizens of Sodom, and because of their honest submission to God and honest repentance for their sins, as well as their true and heartfelt behavior in all regards, God once more expressed His own heartfelt pity and bestowed it upon them. What God bestows upon humanity and His pity for humanity are impossible for anyone to duplicate, and it is impossible for any person to possess God's mercy, His tolerance, or His sincere feelings toward humanity. Is there anyone whom you deem a great man or woman, or even a superhuman, who would, from a high point, speaking as a great man or woman, or upon the highest point, make this kind of statement to mankind or to creation? Who amongst mankind can know the state of human life like the palm of their hands? Who can bear the burden and responsibility for humanity's existence? Who is qualified to proclaim the destruction of a city? And who is qualified to pardon a city? Who can say that they cherish their own creation? Only the Creator! Only the Creator has tenderness toward this mankind. Only the Creator shows this mankind compassion and affection. Only the Creator holds a true, unbreakable affection for this mankind. Likewise, only the Creator can bestow mercy on this mankind and cherish all of His creation. His heart leaps and aches at every one of man's actions: He is angered, distressed and grieved over man's evil and corruption; He is pleased, joyful, forgiving and jubilant for man's repentance and belief; every single one of His thoughts and ideas exists for and revolves around mankind; what He is and has is expressed entirely for mankind's sake; the entirety of His emotions are intertwined with mankind's existence. For mankind's sake, He travels and rushes about; He silently gives forth every bit of His life; He dedicates every minute and second of His life…. He has never known how to pity His own life, yet He has always cherished the mankind He Himself created….

He gives all that He has to this humanity…. He grants His mercy and tolerance unconditionally and without expectation of recompense. He does this only so that mankind can continue to survive before His eyes, receiving His provision of life. He does this only so that mankind may one day submit before Him and recognize that He is the One who nourishes man's existence and supplies the life of all creation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

566. The mercy and tolerance of God do indeed exist, but God's holiness and righteousness when He unleashes His wrath also show man the side of God that brooks no offense. When man is fully capable of obeying the commands of God and acts in accordance with God's requirements, God is abundant in His mercy toward man; when man has been filled with corruption, hatred and enmity for Him, God is profoundly angry. To what extent is He profoundly angry? His wrath will last until God no longer sees man's resistance and evil deeds, until they are no longer before His eyes. Only then will God's anger disappear. In other words, no matter who the person is, if their heart has become distant from God and turned away from God, never to return, then regardless of how, to all appearances or in terms of their subjective desires, they wish to worship and follow and obey God in their body or in their thinking, God's wrath will be unleashed without cease. It will be such that when God deeply unleashes His anger, having given man ample opportunities, once it is unleashed there will be no way of taking it back, and He will never again be merciful and tolerant of such a mankind. This is one side of God's disposition that tolerates no offense. … He is tolerant and merciful toward things that are kind and beautiful and good; toward things that are evil, sinful, and wicked, He is profoundly wrathful, such that He is unceasing in His wrath. These are the two principal and most prominent aspects of God's disposition, and, moreover,

they have been revealed by God from beginning to end: abundant mercy and profound wrath.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself II

567. People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast man aside? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how your qualifications are, or how long you have held them; I care only whether you walk in My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through thick and thin, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about for God and expend yourself for God each day, and have never thought to live out a life of meaning. You also say, "In any case, I believe God is righteous. I have suffered for Him, run around for Him, and devoted myself for Him, and I have worked hard despite not receiving any recognition; He is sure to remember me." It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or by human transactions. All who are rebellious and in opposition, all who are not in

compliance with His way, will be punished; none is forgiven, and none is spared! Some people say, “Today I run around for You; when the end comes, can You give me a little blessing?” So I ask you, “Have you complied with My words?” The righteousness that you speak of is based on a transaction. You think only that I am righteous and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that “all those who follow Me to the very end are sure to be saved”: Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it with an attitude of just hoping to get lucky. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not walk in My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and feel regret that, whilst following God, he did not walk in His way. “At that time, I only suffered a little whilst following God, but did not walk in the way of God. What excuses are there? There is no option but to be chastised!” Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I’m not like those who will be wiped

out; those who are to be wiped out will receive a heavy chastisement, whereas my chastisement will be lighter." Righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God's disgust. God's righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear; it is the time that the work of salvation will come to an end, after which, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

568. My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the wicked, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of wickedness, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and

abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to bring retribution upon them, which I shall relish to see. Now My day has finally come, and I need no longer wait!

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

C. On God’s Holiness

569. God became flesh in the most backward and filthy place of all, and it is only in this way that God is able to clearly show the entirety of His holy and righteous disposition. And through what is His righteous disposition shown? It is shown when He judges man’s sins, when He judges Satan, when He abhors sin, and when He despises the enemies that oppose and rebel against Him. The words I speak today are to judge man’s sins, to judge man’s unrighteousness, to curse man’s disobedience. Man’s crookedness and deceitfulness, man’s words and deeds—all that is at odds with God’s will must be subjected to judgment, and man’s disobedience denounced as sin. His words revolve around the principles of judgment; He uses judgment of man’s unrighteousness, the curse of man’s rebelliousness, and exposure of man’s ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God’s holiness actually is His righteous disposition. Your corrupt dispositions are the context of today’s words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the real work, and this alone fully makes God’s holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man’s filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I

do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity and you have become like pigs born in the dirtiest corners of the world, and so it is because of this that you are judged and that I unleash My wrath upon you. It is precisely because of this judgment that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you. Because He can reveal His righteous disposition when He sees the rebelliousness of man, and because He can reveal His holiness when He sees the filth of man, this is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. If a person were to judge another, would it not be as if they were slapping themselves in the face? How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God Himself? When people's corrupt dispositions are revealed, God speaks in order to judge people, and only then do people see that He is holy. As He judges and chastises man for his sins, all the while exposing the sins of man, no person or thing can escape this judgment; all that is filthy is judged by Him, and it is only thus that His disposition can be said to be righteous. If it were otherwise, how could it be said that you are foils in both name and fact?

… It is through people who come from the land of filth that God's holiness is shown; today, He uses the filth displayed in these people of the land of filth, and He judges, and thus is what He is revealed amidst judgment. Why does He judge? He is able to speak the words of judgment because He despises sin; how could He be so angry if He did not abhor the rebelliousness of mankind? If there were no disgust within Him, no revulsion, if He paid no heed to people's rebelliousness, then that would prove Him as filthy as man. That He can judge and chastise man is because He abhors filth, and what He abhors is absent in Him. If there were also opposition and rebelliousness in Him, He would not despise those who are antagonistic and rebellious. If the work of the last days were being carried out in Israel, there would be no meaning in it. Why is the work of the last days being done in China, the darkest and most backward place of all? It is in order to display His holiness and righteousness. In short, the darker the place, the more clearly the holiness of God can be shown. In fact, all of this is for the sake of God's work.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

570. I have long seen clearly the various deeds of evil spirits. And people used by evil spirits (those with wrong intentions, those who lust after flesh or wealth, those who exalt themselves, those who disrupt the church, etc.) have also each been seen through by Me. Do not assume that everything is finished once the evil spirits have been cast out. Let Me tell you! From now on, I shall dispose of these people one by one, never to use them! That is to say, any person corrupted by evil spirits shall not be used by Me, and will be kicked out! Do not think I do not have feelings! Know this! I am the holy God, and I will not reside in a filthy temple! I only use honest and wise people who are completely loyal to Me and can be

considerate of My burden. This is because such people were predestined by Me, and absolutely no evil spirits are working on them at all. Let Me make one thing clear: From now on, all those without the work of the Holy Spirit have the work of evil spirits. Let Me reiterate: I do not want a single person whom evil spirits work on. They shall all be cast down into Hades along with their flesh!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 76

571. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God. Today, you should all understand that it is only mankind, corrupted as it is by Satan, that betrays Me. Betrayal will never be an issue that involves Christ in the least.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

572. God Himself possesses no elements of disobedience; His essence is good. He is the expression of all beauty and goodness, as well as all love.

Even in the flesh, God does not do anything that disobeys God the Father. Even at the expense of sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that disobeys God comes from Satan; Satan is the source of all ugliness and wickedness. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan.

—The Word, Vol. 1. The Appearance and Work of God. The Essence of Christ Is Obedience to the Will of the Heavenly Father

573. "The holiness of God" means that God's essence is flawless, that God's love is selfless, all that God provides to man is selfless; and God's holiness is unblemished and irreproachable. These aspects of God's essence are not just words He uses to flaunt His status, but rather God uses His essence to treat each and every individual with quiet sincerity. In other words, the essence of God is not empty, nor is it theoretical or doctrinal, and it is certainly not a kind of knowledge. It is not a kind of education for man; instead it is the true revelation of God's own actions and the revealed essence of what God has and is.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

574. What does the holiness of God of which I speak refer to? Think about it for a second. Is the holiness of God His truthfulness? Is the holiness of God His faithfulness? Is the holiness of God His selflessness? Is it His humility? His love for man? God freely bestows truth and life on man—is this His holiness? (Yes.) All this that God reveals is unique and does not exist within corrupt humanity, and nor can it be seen in humanity. Not the

slightest trace of it can be seen during the process of Satan's corruption of man, neither in the corrupt disposition of Satan nor in the essence or nature of Satan. All that God has and is, is unique; only God Himself has and is possessed of this kind of essence. … The essence of holiness is true love, but more than this, it is the essence of truth, righteousness and light. The word "holy" is only appropriate when applied to God; nothing in creation is worthy of being called "holy." Man must understand this.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

575. When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of creation to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His flawless love for man. God is holy and righteous. Even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace, is every bit of His work not done for the sake of all mankind's survival? Is it all not so

that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great!

—The Word, Vol. 1. The Appearance and Work of God. The Significance of Saving the Descendants of Moab

576. Your ideas, your thoughts, your behavior, your words and deeds —do all of these expressions not amount to a foil to God's righteousness and holiness? Are your expressions not manifestations of the corrupt disposition revealed by God's words? Your thoughts and ideas, your motivations, and the corruption that is revealed in you show the righteous disposition of God, as well as His holiness. God, too, was born in the land of filth, yet He remains unsullied by filth. He lives in the same filthy world as you, but He is possessed of reason and perception, and He despises the filth. You may not even be able to detect anything filthy in your words and deeds, but He can, and He points them out to you. Those old things of yours —your lack of cultivation, insight, and sense, and your backward ways of living—have now been brought into the light by today's revelations; only by God coming to earth to work thus do people behold His holiness and

righteous disposition. He judges and chastises you, causing you to gain understanding; sometimes, your demonic nature is manifested, and He points it out to you. He knows man's essence like the back of His hand. He lives among you, He eats the same food as you, and He lives in the same environment—but even so, He knows more; He can expose you and see through the corrupt essence of humanity. There is nothing He despises more than man's philosophies for living and crookedness and deceitfulness. He particularly abhors people's fleshly interactions. He may not be familiar with man's philosophies for living, but He can clearly see and expose the corrupt dispositions that people reveal. He works to speak and teach man through these things, He uses these things to judge people, and to make manifest His own righteous and holy disposition. Thus do people become foils to His work. Only God incarnate can make plain the corrupt dispositions of man and all the ugly faces of Satan. Though He does not punish you, and merely uses you as a foil to His righteousness and holiness, you feel ashamed and find no place to hide yourself, for you are too filthy. He speaks using those things which are exposed in man, and only when these things are brought to light do people become aware of how holy God is. He does not overlook even the slightest impurity in people, not even the filthy thoughts in their hearts; if people's words and deeds are at odds with His will, then He does not excuse them. In His words, there is no room for the filth of humans or of anything else—it all must be brought to light.

—The Word, Vol. 1. The Appearance and Work of God. How the Effects of the Second Step of the Work of Conquest Are Achieved

577. You will never see God hold similar views on things to human beings, and moreover you will not see Him use mankind's viewpoints, knowledge, science, philosophy or imagination to handle matters. Rather, everything God does and everything He reveals is connected to truth. That

is, every word He has said and every action He has taken is bound to the truth. This truth is not the product of some baseless fantasy; this truth and these words are expressed by God by virtue of His essence and His life. Because these words and the essence of everything God has done are truth, we can say that God's essence is holy. In other words, everything God says and does brings vitality and light to people, enables people to see positive things and the reality of those positive things, and points the way for humanity so that they may walk the right path. These things are all determined by God's essence and by the essence of His holiness.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique V

578. When you come to comprehend the holiness of God, you can then really believe in God; when you come to comprehend the holiness of God, you can then really realize the true meaning of the words "God Himself, the Unique." You will no longer fantasize, thinking there are other paths besides this one that you could choose to walk, and you will no longer be willing to betray everything that God has arranged for you. Because the essence of God is holy, that means that only through God can you walk through life on the righteous path of light; only through God can you know the meaning of life; only through God can you live out real humanity and both possess and know the truth. Only through God can you obtain life from the truth. Only God Himself can help you shun evil and deliver you from the harm and control of Satan. Besides God, no one and nothing can save you from the sea of suffering so that you suffer no longer. This is determined by the essence of God. Only God Himself saves you so selflessly; only God is ultimately responsible for your future, for your destiny and for your life, and He arranges all things for you. This is something that nothing created or non-created can achieve. Because nothing created or non-created possesses an essence like the essence of God, no

person or thing has the ability to save you or to lead you. This is the importance of God's essence to man.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VI

579. I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me.

—The Word, Vol. 1. The Appearance and Work of God. Are You a True Believer in God?

580. You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground. Though you may have done much work, and worked for many years, in the end if you are still deplorably filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and who are willing to bear testimony to God and perform their duty as a creature of God. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

—The Word, Vol. 1. The Appearance and Work of God. Success or Failure Depends on the Path That Man Walks

581. God is what He is and He has what He has. All that He expresses and reveals are representations of His essence and of His identity. What He is and what He has, as well as His essence and identity, are things that cannot be replaced by any man. His disposition encompasses His love for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Ruler of all things and living beings, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is righteous, the symbol of all that is beautiful and good. More than that, it is a symbol of Him who cannot be[a] overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended)[b] by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his essence one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of righteousness and light, because of the destruction of darkness and evil. He takes delight in bringing the light and a good life to mankind; His joy is a righteous joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the harm that the existence and interference of injustice brings upon His mankind, because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more, because of the existence of things that oppose what is good and beautiful. His anger is a

symbol that all things negative no longer exist and, even more than that, it is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, because the work He does on man does not come up to His expectations, and because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for righteousness, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind; man, however, forever takes and strives only for himself. God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of the light or for righteousness. Even if man makes an effort for a time, it is so weak that it cannot withstand a single blow, for the effort of man is always for his own sake and not for others. Man is always selfish, while God is forever selfless. God is the source of all that is just, good, and beautiful, while man is he

who succeeds to and makes manifest all ugliness and evil. God will never alter His essence of righteousness and beauty, yet man is perfectly capable, at any time and in any situation, of betraying righteousness and straying far from God.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

582. God's intolerance of offense is His unique essence; God's wrath is His unique disposition; God's majesty is His unique essence. The principle behind God's anger is the demonstration of His identity and status, which only He possesses. It goes without saying that this principle is also a symbol of the essence of the unique God Himself. God's disposition is His own inherent essence, which is not changed at all by the passage of time, and nor is it altered by changes of geographical location. His inherent disposition is His intrinsic essence. Regardless of whom He carries out His work upon, His essence does not change, and neither does His righteous disposition. When one angers God, that which God sends forth is His inherent disposition; at this time the principle behind His anger does not change, nor do His unique identity and status. He does not grow angry because of a change in His essence or because different elements arise from His disposition, but because man's opposition against Him offends His disposition. Man's flagrant provocation of God is a severe challenge to God's own identity and status. In God's view, when man challenges Him, man is contesting Him and testing His anger. When man opposes God, when man contests God, when man continuously tests God's anger—and it is at such times when sin runs rampant—God's wrath will naturally reveal and present itself. Therefore, God's expression of His wrath is a symbol that all evil forces will cease to exist, and it is a symbol that all hostile forces will be destroyed. This is the uniqueness of God's righteous disposition, and

of God's wrath. When God's dignity and holiness are challenged, when the forces of justice are obstructed and unseen by man, then God will send forth His wrath. Because of God's essence, all those forces on earth which contest God, oppose Him and contend with Him, are evil, corrupt and unjust; they come from and belong to Satan. Because God is just and is of the light and flawlessly holy, thus all things evil, corrupt and belonging to Satan will vanish when God's wrath is unleashed.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique II

Footnotes:

a. The original text reads "it is a symbol of being unable to be."

b. The original text reads "as well as a symbol of being unable to be offended (and not tolerating being offended)."

D. On God as the Source of Life for All Things

583. The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live out his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and for which God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed of vitality can transcend the sovereignty of God,

and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must submit under the dominion of God, everyone must live under God's command, and no one can escape from His hands.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

584. Ever since God created all things, they have been functioning and continuing to progress in an orderly way and in accordance with the laws that He prescribed. Under His gaze, under His rule, mankind has survived, and all the while all things have been developing in an orderly way. There is nothing that can change or destroy these laws. It is because of God's rule that all beings can multiply, and it is because of His rule and management that all beings can survive. This is to say that under God's rule all beings come into existence, thrive, disappear, and reincarnate in an orderly fashion. When spring arrives, drizzling rain brings the feeling of the fresh season and wets the earth. The ground begins to thaw, and grass pushes its way up through the soil and begins to sprout, while the trees gradually turn green. All these living things bring fresh vitality to the earth. This is what it looks like when all beings are coming into existence and thriving. All sorts of animals come out of their burrows to feel the warmth of spring and start a new year. All beings bask in the heat during the summer and enjoy the warmth brought by the season. They grow rapidly. Trees, grass, and all types of plants are growing with great speed, until they finally bloom and bear fruit. All beings are busy during the summer, including humans. In the fall, rains bring autumn's coolness, and all types of living beings start to sense the arrival of the harvest season. All beings bear fruit, and humans begin to harvest these various kinds of fruits in order to have food in preparation for winter. In the winter, all beings gradually begin to settle

down in quietness and rest as the cold weather sets in, and people also take a break during this season. From season to season, transitioning from spring to summer to fall to winter—these changes all occur according to the laws established by God. He leads all things and mankind using these laws and has devised for mankind a rich and colorful way of life, preparing an environment for survival that has varying temperatures and seasons. Hence, within this kind of orderly environment for survival, humans can survive and multiply in an orderly way. Humans cannot change these laws and no person or being can break them. Though countless changes have occurred—seas have become fields, while fields have become seas—these laws continue to exist. They exist because God exists, and because of His rule and His management. With this type of orderly, large-scale environment, people's lives proceed within these laws and rules. Under these laws were raised generation after generation of people, and generation after generation of people have survived under them. People have enjoyed this orderly environment for survival as well as all of the many things created by God for generation after generation. Even though people feel that these types of laws are innate and contemptuously take them for granted, and even though they cannot feel that God is orchestrating these laws, that God is ruling over these laws, no matter what, God is always engaged in this unchanging work. His purpose in this unchanging work is the survival of mankind, and so that mankind may live on.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

585. God commands the rules that govern the operation of all things; He commands the rules that govern the survival of all things; He controls all things, and sets them to both reinforce and depend on each other, so that they do not perish or disappear. Only thus can mankind live on; only thus can they live under God's guidance in such an environment. God is the

master of these rules of operation, and no one can interfere with them, nor can they change them. Only God Himself knows these rules and only God Himself manages them. When the trees will sprout; when it will rain; how much water and how many nutrients the earth will give to the plants; in what season the leaves will fall; in what season the trees will bear fruit; how many nutrients the sunlight will give to the trees; what the trees will exhale after having been fed by the sunlight—all these things were preordained by God when He created all things, as rules that no one can break. The things that God created, whether living or, in the eyes of man, non-living, sit in His hand, where He controls them and reigns over them. No one can change or break these rules. This is to say, when God created all things, He predetermined that without the earth, the tree could not set down roots, sprout, and grow; that if the earth had no trees, then it would dry out; that the tree should become the home of the birds and a place where they may shelter from the wind. Can a tree live without sunlight? (No.) Nor could it live with only the earth. All of these things are for mankind, for mankind's survival. From the tree, man receives fresh air, and man lives upon the earth, which is protected by the tree. Man cannot live without sunlight or various living beings. Though these relationships are complex, you must remember that God created the rules that govern all things so that they may strengthen each other, depend on each other, and exist together. In other words, every single thing He created has value and significance. If God created something without significance, God would have it disappear. This is one of the methods God uses to provide for all things.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique VII

586. When God created all things, He used all sorts of methods and ways to balance them, to balance the living conditions of the mountains and lakes, of the plants and all kinds of animals, birds, and insects. His goal was

to allow all kinds of living beings to live and multiply under the laws that He had established. None of the things of creation can go outside of these laws, and the laws cannot be broken. Only within this type of basic environment can humans safely survive and multiply, generation after generation. If any living creature goes beyond the quantity or scope established by God, or if it exceeds the growth rate, reproduction frequency, or number dictated by Him, mankind's environment for survival would suffer varying degrees of destruction. And at the same time, mankind's survival would be threatened. If one type of living creature is too great in number, it will rob people of their food, destroy people's water sources, and ruin their homelands. That way, mankind's reproduction or state of survival would be immediately impacted. … If just one type or several types of living beings exceed their appropriate number, then the air, temperature, humidity, and even the composition of the air within mankind's space for survival will be poisoned and destroyed to varying degrees. Under these circumstances, humans' survival and fate will also be subject to the threats posed by these ecological factors. So, if these balances are lost, the air that people breathe will be ruined, the water that they drink will be contaminated, and the temperatures that they require will also change and be impacted to varying degrees. If that happens, the environments for survival that inherently belong to mankind will be subject to enormous impacts and challenges. In this type of scenario where humans' basic environments for survival have been destroyed, what would mankind's fate and prospects be? This is a very serious problem! Because God knows for what reason each of the things of creation exists for the sake of mankind, what the role is of every type of thing that He created, what kind of impact each thing has on mankind, and to what degree it benefits mankind, because in God's heart there is a plan for all of this and He manages every single

aspect of all the things that He created, that is why every single thing that He does is so important and necessary for mankind. So from now on, whenever you observe some ecological phenomenon among the things of God's creation, or some natural law at play among the things of God's creation, you will no longer be doubtful of the necessity of every single thing created by God. You will no longer use ignorant words to make arbitrary judgments on God's arrangements of all things and His various ways of providing for mankind. Nor will you come to arbitrary conclusions about God's laws for all the things of His creation.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

587. If all the things of creation lost their own laws, they would no longer exist; if the laws of all things were lost, then the living beings amongst all things would not be able to continue. Humanity would also lose their environments upon which they depend for survival. If humanity lost all of that, they would not be able to continue, as they have been doing, to thrive and multiply generation after generation. The reason human beings have survived until now is because God has supplied them with all the things of creation to nurture them, to nurture mankind in different ways. It is only because God nurtures mankind in different ways that mankind has survived until now, the present day. With a fixed environment for survival that is favorable and in which the natural laws are in good order, all the different kinds of people of the earth, all the different races, can survive within their own prescribed areas. No one can go beyond these areas or the boundaries between them because it is God who has delineated them.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique IX

588. The spiritual world is an important place, one that is different from the material world. Why do I say that it is important? We are going to discuss this in detail. The existence of the spiritual world is inextricably

linked to the material world of mankind. It plays a major role in the cycle of human life and death in God's dominion over all things; this is its role, and this is one of the reasons that its existence is important. Because it is a place that is indiscernible to the five senses, no one can accurately judge whether the spiritual world exists or not. Its various dynamics are intimately connected to human existence, as a result of which the order of life of mankind is also hugely influenced by the spiritual world. Does this involve God's sovereignty or not? It does. When I say this, you understand why I am discussing this topic: It is because it concerns God's sovereignty, as well as His administration. In a world such as this—one that is invisible to people—its every heavenly edict, decree, and administrative system is far above the laws and systems of any nation of the material world, and no being living in this world would dare to contravene or violate them. Does this relate to God's sovereignty and administration? In the spiritual world, there are clear administrative decrees, clear heavenly edicts, and clear statutes. At different levels and in various areas, attendants strictly abide by their duties and observe rules and regulations, for they know what the consequence of violating a heavenly edict is; they are clearly aware of how God punishes evil and rewards good, and of how He administers and rules over all things. Moreover, they clearly see how He carries out His heavenly edicts and statutes. Are these different from the material world inhabited by mankind? They are indeed enormously different. The spiritual world is a world that is completely different to the material world. Since there are heavenly edicts and statutes, this touches upon God's sovereignty, administration and, moreover, His disposition, as well as what He has and is.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

589. God has established various heavenly edicts, decrees, and systems in the spiritual realm, and once these have been declared, they are very strictly carried out, as set by God, by beings in various official positions in the spiritual world, and no one would dare violate them. Therefore, in the cycle of life and death of mankind in the world of man, whether someone is reincarnated as an animal or a human, there are laws for both. Because these laws come from God, no one dares to break them, nor is anyone able to break them. It is only due to this sovereignty of God, and because such laws exist, that the material world that people see is regular and orderly; it is only because of this sovereignty of God that humans are able to coexist peacefully with the other world that is completely invisible to them, and able to live in harmony with it—all of which is inextricable from God's sovereignty. After a person's fleshly life dies, the soul still has life, and so what would happen if it were not under God's administration? The soul would wander all over the place, intruding everywhere, and would even harm the living things in the human world. Such harm would not only be done to mankind but could also be done to plants and animals—however, the first to be harmed would be people. Were this to happen—if such a soul were without administration, genuinely harmed people, and actually did wicked things—then this soul would also be properly handled in the spiritual world: If things were serious, the soul would soon cease to exist, and would be destroyed. If possible, it would be placed somewhere and then reincarnated. That is to say, the spiritual world's administration of various souls is ordered, and is carried out in accordance with steps and rules. It is only because of such administration that the material world of man has not fallen into chaos, that the humans of the material world possess a normal mentality, a normal rationality, and an ordered fleshly life. Only

after mankind has such a normal life will those who live in the flesh be able to continue to thrive and reproduce throughout the generations.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

590. The death of a living being—the termination of a physical life—signifies that the living being has passed from the material world into the spiritual world, whereas the birth of a new physical life signifies that a living being has come from the spiritual world into the material world and begun to undertake and play its role. Whether it be the departure or arrival of a being, both are inseparable from the work of the spiritual world. By the time someone comes into the material world, suitable arrangements and definitions have already been formed by God in the spiritual world as to which family that person will go to, the era in which they will arrive, the hour at which they will arrive, and the role they will play. As such, this person's entire life—the things they do, and the paths they take—will proceed according to the arrangements made in the spiritual world, without the slightest deviation. Furthermore, the time when a physical life terminates and the manner and place in which it ends are clear and discernable to the spiritual world. God rules the material world, and He also rules the spiritual world, and He will not delay a soul's normal cycle of life and death, nor could He ever commit any errors in the arrangements of that cycle. Each of the attendants in the official posts of the spiritual world carries out their individual tasks, and does that which they ought to do, in accordance with the instructions and rules of God. Thus, in the world of mankind, every material phenomenon beheld by man is in order, and contains no chaos. All of this is due to God's orderly rule over all things, as well as the fact that His authority rules over everything. His dominion includes the material world that man lives in and, moreover, the invisible spiritual world behind mankind. Therefore, if humans wish to have a good

life, and hope to live in nice surroundings, in addition to being provided with the entire visible material world, they must also be provided with the spiritual world, which no one can see, which governs every living being on behalf of mankind, and which is orderly.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

591. From the moment you come crying into this world, you begin to fulfill your duty. Performing your role in God's plan and in His ordination, you start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of the Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

592. God created this world and brought man, a living being unto which He bestowed life, into it. Next, man came to have parents and kin, and was no longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. The breath of life from God supports each and every living being throughout growth into adulthood. During this process, no one feels that man is growing up under

the care of God; rather, they believe that man is doing so under the loving care of his parents, and that it is his own life instinct that directs his growing up. This is because man knows not who bestowed his life, or from whence it came, much less the way in which the instinct of life creates miracles. He knows only that food is the basis on which his life continues, that perseverance is the source of his existence, and that the beliefs in his mind are the capital upon which his survival depends. Of God's grace and provision, man is utterly oblivious, and thus does he fritter away the life bestowed upon him by God…. Not a single one of this humanity that God cares for day and night takes it upon themselves to worship Him. God only continues to work on man, for whom He holds out no expectations, as He has planned. He does so in the hope that one day, man will awaken from his dream and suddenly realize the value and meaning of life, the price God paid for all that He has given him, and the eager solicitude with which God waits for man to turn back to Him. …

All who come into this world must pass through life and death, and the majority of them have passed through the cycle of death and rebirth. Those who are living will soon die, and the dead will soon return. All of this is the course of life arranged by God for each living being. Yet this course and this cycle are precisely the truth that God wishes for man to behold: that the life bestowed upon man by God is limitless, unfettered by physicality, time, or space. Such is the mystery of life bestowed upon man by God, and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His life to supply all things, both living and lifeless, bringing all to good order by virtue of His

might and authority. This is a truth that can be conceived or comprehended by none, and these incomprehensible truths are the very manifestation of, and testament to, the life force of God. Now let Me tell you a secret: The greatness of the life of God and the power of His life are unfathomable to any creature. It is thus now, as it was in the past, and it will be thus in the time to come. The second secret I shall impart is this: The source of life comes from God, for all created beings, however different they may be in form or structure. Whatever kind of living being you are, you cannot turn against the life trajectory set by God. In any case, all I wish is for man to understand this: Without the care, keeping, and provision of God, man cannot receive all that he was meant to receive, no matter how diligently he tries or how arduously he struggles. Without the supply of life from God, man loses the sense of value in living and the sense of the meaning of life. How could God allow man, who frivolously wastes the value of His life, to be so carefree? As I have said before: Do not forget that God is the source of your life.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

593. God is the One who rules over all things and administers all things. He created all that there is, He administers all that there is, He rules over all that there is, and He provides for all that there is. This is the status of God, and it is His identity. For all things and all that there is, God's true identity is the Creator and the Ruler of all of creation. Such is the identity possessed by God, and He is unique among all things. None of God's creatures—whether they be among mankind or in the spiritual world—can use any means or excuse to impersonate or replace God's identity and status, for there is only One, among all things, who is possessed of this identity, power, authority, and ability to rule over creation: our unique God Himself. He lives and moves among all things; He can rise to the highest

place, above all things. He can humble Himself by becoming human, becoming one among those of flesh and blood, coming face-to-face with people and sharing weal and woe with them, while at the same time, He commands all that there is, deciding the fate of all that there is and in what direction it all moves. Moreover, He guides the fate of all mankind, and steers the direction of mankind. A God such as this should be worshiped, obeyed, and known by all living beings. Thus, regardless of which group or type among mankind you belong to, believing in God, following God, revering God, accepting His rule, and accepting His arrangements for your fate is the only choice—the necessary choice—for any person and for any living being. In God's uniqueness, people see that His authority, His righteous disposition, His essence, and the means by which He provides to all things are all completely unique; this uniqueness determines the true identity of God Himself, and it also determines His status. Therefore, among all creatures, if any living being in the spiritual world or among mankind wished to stand in God's stead, success would be impossible, as would be that of any attempt to impersonate God. This is fact.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

594. My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man's doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I

am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

XII. Words on the Constitution, Administrative Decrees and Commandments of the Age of Kingdom

595. My planned work keeps pressing forward without a moment's surcease. Having moved into the Age of Kingdom, and having carried you into My kingdom as My people, I will have other demands to make of you; that is to say, I will begin to promulgate before you the constitution with which I will govern this era:

Since you are called My people, you should be able to glorify My name; that is, stand testimony in the midst of trial. If anyone attempts to wheedle Me and conceal the truth from Me, or engage in disreputable dealings behind My back, such people will, without exception, be chased out and removed from My house to wait for Me to deal with them. Those who have been unfaithful and unfilial to Me in the past, and who rise up again today to judge Me openly—they, too, will be chased out of My house. Those who are My people must constantly show consideration for My burdens as well as seek to know My words. Only people like this will I enlighten, and they will surely live under My guidance and enlightenment, never meeting with chastisement. Those who, failing to show consideration for My burdens, concentrate on planning for their own futures—that is, those who do not aim with their actions to satisfy My heart, but rather who look for handouts—these beggar-like creatures I absolutely refuse to use, because from the time they were born, they have known nothing of what it means to show consideration for My burdens. They are people who lack normal sense; such people are suffering from "malnutrition" of the brain, and need to go home for some "nourishment." I have no use for such people. Among My people, everyone will be required to regard knowing

Me as an obligatory duty to be seen through to the end, like eating, dressing, and sleeping, something that one never forgets about for a moment, so that in the end, knowing Me will become as familiar as eating —something you do effortlessly, with a practiced hand. As for the words I speak, every single one must be taken with the utmost faith and fully assimilated; there can be no perfunctory half-measures. Anyone who does not pay attention to My words will be regarded as directly resisting Me; anyone who does not eat of My words, or does not seek to know them, will be regarded as not paying attention to Me, and will directly be swept out the door of My house. This is because, as I have said in the past, what I want is not a great number of people, but excellence. Out of a hundred people, if only one is able to know Me through My words, then I will willingly throw away all the others to focus on enlightening and illuminating this single one. From this you can see that it is not necessarily true that greater numbers alone can manifest Me and live Me out. What I want is wheat (even though the kernels may not be full) and not tares (even when the kernels are full enough to be admired). As for those who give no regard to seeking, but who instead behave in a slack manner, they should leave of their own accord; I do not wish to see them anymore, lest they continue to bring disgrace to My name.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 5

596. I am not quick to punish anyone, nor do I treat anyone unjustly—I am righteous to all. I certainly love My sons, and I certainly hate those evil ones who defy Me; this is the principle behind My actions. Every one of you should have some insight into My administrative decrees; if you do not, then you will not have an ounce of fear, and will act carelessly before Me.

You also will not know what I want to achieve, what I want to accomplish, what I want to gain, or what kind of person My kingdom needs.

My administrative decrees are:

1) No matter who you are, if you contradict Me in your heart, you will be judged.

2) Those whom I have chosen will be disciplined immediately for any wrong thinking.

3) I will put those who do not believe in Me to one side. I will allow them to speak and act carelessly until the very end, when I will thoroughly punish them and sort them out.

4) I shall look after and protect those who believe in Me at all times. At all times I will supply them with life by way of salvation. These people will have My love, and they will surely not fall or lose their way. Any weakness they have will only be temporary, and I will certainly not remember their weaknesses.

5) Those who seem to believe, but do not actually do so—who believe there is a God but who do not seek Christ, yet who also do not resist—these are the most pitiful sort of people, and through My deeds, I will make them see clearly. By way of My actions, I will save such people and bring them back.

6) The firstborn sons, the first to accept My name, will be blessed! I will surely bestow the best blessings upon you, allowing you to enjoy them to your hearts' content; no one will dare hinder this. All of this is wholly prepared for you, as this is My administrative decree.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 56

597. I now pronounce the administrative decrees of My kingdom: All things are within My judgment, all things are within My righteousness, all things are within My majesty, and I practice My righteousness toward all. Those who say they believe in Me but who, deep down, contradict Me, or those whose hearts have abandoned Me, will be kicked out—but all in My own good time. People who speak sarcastically about Me, but in a way that others do not notice, will die immediately (they will perish in spirit, body, and soul). Those who oppress or cold-shoulder My beloved will be judged immediately by My wrath. This means that people who are jealous of the ones I love, and who think Me unrighteous, will be handed over to be judged by My beloved. All who are well-behaved, simple, and honest (including those who lack wisdom), and who treat Me with single-minded sincerity, will all remain in My kingdom. Those who have not been through training—meaning, those honest people who lack wisdom and insight—will have power in My kingdom. However, they have also been dealt with and broken. That they have not undergone training is not absolute. Rather, it is through these things that I will show everyone My almightiness and My wisdom. I will kick out all those who still doubt Me; I want not one of them (I detest people who still doubt Me at such a time as this). By way of the deeds I do throughout the entire universe, I will show honest people the wondrousness of My actions, thereupon causing their wisdom, insight, and discernment to grow. I will also cause deceitful people to be destroyed in an instant as a result of My wondrous deeds. All the firstborn sons who were first to accept My name (meaning those holy and unblemished, honest people) will be the first to attain entry to the kingdom and rule over all nations and all peoples alongside Me, reigning as kings in the kingdom and judging all nations and all peoples (this refers to all the firstborn sons in the kingdom, and no others). Those among all nations and all peoples who have

been judged, and who have repented, will enter My kingdom and become My people, while those who are stubborn and unrepentant will be cast into the bottomless pit (to perish forever). The judgment in the kingdom will be the last one, and it will be My thorough cleansing of the world. There will then no longer be any injustice, grief, tears, or sighs, and, even more so, there will be no more world. Everything will be a manifestation of Christ, and all will be the kingdom of Christ. Such glory! Such glory!

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 79

598. Now I promulgate My administrative decrees for you (effective from the day of their promulgation, assigning different chastisements to different people):

I keep My promises, and everything is in My hands: Whosoever doubts will certainly be killed. There is no room for any consideration; they will immediately be exterminated, thus ridding My heart of hatred. (From now on it is confirmed that whosoever is killed must not be a member of My kingdom, and must be a descendent of Satan.)

As firstborn sons, you should keep your own positions and fulfill your own duties well, and not be nosy. You should offer yourselves up for My management plan, and everywhere you go, you should bear good witness to Me and glorify My name. Do not commit shameful acts; be examples for all My sons and My people. Do not be debauched even for a moment: You must always appear before everyone bearing the identity of firstborn sons, and not be servile; rather, you should stride forward with heads held high. I am asking you to glorify My name, not to disgrace My name. Those who are firstborn sons each have their own individual function, and cannot do everything. This is the responsibility I have given you, and it is not to be

shirked. You must dedicate yourselves wholeheartedly, with all your mind and all your strength, to fulfilling that with which I have entrusted you.

From this day forward, throughout the universe world, the duty of shepherding all My sons and all My people will be entrusted to My firstborn sons to fulfill, and I will chastise whosoever cannot dedicate their entire heart and mind to fulfilling it. This is My righteousness. I will neither spare nor go easy on even My firstborn sons.

If there is anyone among My sons or among My people who ridicules and insults one of My firstborn sons, I will punish them harshly, for My firstborn sons represent Myself; what someone does to them, they do also to Me. This is the most severe of My administrative decrees. I will allow My firstborn sons to, according to their wishes, administer My righteousness against any of My sons and My people who violate this decree.

I will gradually abandon whosoever regards Me frivolously and focuses only on My food, clothing, and sleep, attends only to My external affairs and has no consideration for My burden, and does not pay attention to fulfilling their own functions properly. This is directed at all who have ears.

Whoever finishes doing service for Me must obediently withdraw without fuss. Be careful, or else I will sort you out. (This is a supplementary decree.)

My firstborn sons shall pick up the iron rod from now on and begin to execute My authority to govern all nations and peoples, to walk among all nations and peoples, and to carry out My judgment, righteousness, and majesty among all nations and peoples. My sons and My people shall fear Me, praise Me, cheer Me, and glorify Me without ceasing, because My management plan is fulfilled and My firstborn sons can reign with Me.

This is a part of My administrative decrees; after this, I will tell them to you as the work progresses. From the above administrative decrees, you will see the pace at which I do My work, as well as which step My work has reached. This shall be a confirmation.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 88

599. The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom

(A Selected Chapter of God's Word)

1) Man should not magnify himself, nor exalt himself. He should worship and exalt God.

2) Do everything that is beneficial to God's work and nothing that is detrimental to the interests of God's work. Defend God's name, God's testimony, and God's work.

3) The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and God, for the offerings of man are for the enjoyment of God. God only shares these offerings with the priest; no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and material things that can be enjoyed) are given to God, not to man, and so these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

4) Man has a corrupt disposition and is moreover possessed of emotions. As such, it is absolutely prohibited for two members of the

opposite sex to work together unaccompanied when serving God. Any who are discovered doing so will be expelled, without exception.

5) Do not pass judgment on God nor casually discuss matters related to God. Do as man ought to do, and speak as man ought to speak, and do not overstep limits nor transgress boundaries. Guard your own tongue and take care where you step, to avoid doing anything that offends God's disposition.

6) Do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and unfit to live in God's household.

7) In work and matters of the church, apart from obeying God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total obedience.

8) People who believe in God should obey God and worship Him. Do not exalt or look up to any person; do not put God first, the people you look up to second, and yourself third. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God or to be His equal. This is intolerable to God.

9) Keep your thoughts on the work of the church. Put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.

10) Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree is directed at all people. You should check, monitor, and remind each other of this matter; no one may violate it. Even when kin who are not of the faith do reluctantly enter the church, they must not be issued books nor given a new name; such people are not of God's household, and their entry into the church must be halted by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility in this matter, though you should not be reckless, nor use it to settle personal scores.

—The Word, Vol. 1. The Appearance and Work of God

600. People must adhere to the many duties that they should perform. This is what people should adhere to, and this is what they must carry out. Let the Holy Spirit do what must be done by the Holy Spirit; man can play no part in it. Man should adhere to what ought to be done by man, which bears no relation to the Holy Spirit. It is nothing but that which ought to be done by man, and should be adhered to as commandment, just like adherence to the law in the Old Testament. Although now is not the Age of Law, there are still many words that should be adhered to which are of the same kind as words spoken in the Age of Law. These words are not carried out merely by relying on the touch of the Holy Spirit, but rather, they are something that man should adhere to. For example: You shall not pass judgment on the work of the practical God. You shall not oppose the man who is testified to by God. Before God, you shall keep your place and shall

not be dissolute. You should be moderate in speech, and your words and actions must follow the arrangements of the man testified to by God. You should revere the testimony of God. You shall not ignore the work of God and the words from His mouth. You shall not imitate the tone and aims of God's utterances. Externally, you shall not do anything that manifestly opposes the man who is testified to by God. And so on. These are what each person should adhere to.

—The Word, Vol. 1. The Appearance and Work of God. The Commandments of the New Age

601. Today, nothing is more crucial for man to adhere to than the following: You must not try to wheedle the God that stands before your eyes, or conceal anything from Him. You shall not utter filthiness or arrogant talk in front of the God before you. You shall not deceive the God before your eyes by honeyed words and fair speeches in order to gain His trust. You shall not act irreverently before God. You shall obey all that is spoken from the mouth of God, and shall not resist, oppose, or dispute His words. You shall not interpret as you see fit the words spoken from the mouth of God. You should guard your tongue to avoid it causing you to fall prey to the deceitful schemes of the wicked. You should guard your footsteps to avoid transgressing the boundaries set out for you by God. If you transgress, this will cause you to stand in the position of God and speak words which are conceited and pompous, and thus you will become loathed by God. You shall not carelessly spread the words spoken from the mouth of God, lest others mock you and the devils make a fool of you. You shall obey all of the work of the God of today. Even if you do not understand it, you shall not pass judgment on it; all you can do is seek and fellowship. No person shall transgress God's original place. You can do nothing more than serve the God of today from the position of man. You cannot teach the God of today from the position of man—to do so is misguided. No one may

stand in the place of the man testified to by God; in your words, actions, and innermost thoughts, you stand in the position of man. This is to be abided by, it is the responsibility of man, and no one may alter it; attempting to would violate the administrative decrees. This should be remembered by all.

—The Word, Vol. 1. The Appearance and Work of God. The Commandments of the New Age

602. Every sentence I utter carries authority and judgment, and no one can change My words. Once My words issue forth, things are certain to be accomplished in accordance with My words; this is My disposition. My words are authority and whosoever amends them offends My chastisement, and I must strike them down. In serious cases they bring ruination down on their own lives and they go to Hades, or into the bottomless pit. This is the only way in which I deal with mankind, and man has no way to change it—this is My administrative decree. Remember this! No one is allowed to offend My decree; things must be done according to My will! In the past, I was too easy on you and you encountered only My words. The words I spoke about striking people down have not yet come to pass. But from today, all the disasters (these in relation to My administrative decrees) will come one after another to punish all those who do not conform to My will. There must be the advent of facts—otherwise people would not be able to see My wrath but would debauch themselves over and over. This is a step of My management plan, and it is the way in which I do the next step of My work. I say this to you in advance so that you can avoid committing offense and suffering perdition forever. That is to say, from today forward, I will make all people except for My firstborn sons take their proper places in accordance with My will, and I shall chastise them one by one. I shall not let even one of them off the hook. Just you dare be debauched again! Just you dare be rebellious again! I have said before that I am righteous to all,

that I am without a shred of sentiment, and this serves to show that My disposition must not be offended. This is My person. No one can change this. All people hear My words and all people see My glorious countenance. All people must obey Me completely and absolutely—this is My administrative decree. All people across the universe and at the ends of the earth should praise and glorify Me, for I am the unique God Himself, for I am the person of God. No one can change My words and utterances, My speech and deportment, as these are matters for Me alone, and these are things which I have possessed from the most ancient times and which shall exist forever.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 100

603. My judgment comes to everyone, My administrative decrees touch everyone, and My words and My person are revealed to everyone. This is the time for the great work of My Spirit (at this time, those who will be blessed and those who will suffer misfortune are distinguished from one another). As soon as My words issue forth, I have distinguished those who will be blessed, as well as those who will suffer misfortune. This is all crystal clear, and I can see it all at a glance. (I am saying this with regard to My humanity; therefore, these words do not contradict My predestination and selection.) I roam about the mountains and rivers and among all things, across the spaces of the universe, observing and cleansing every place so that those unclean locations and those promiscuous lands will all cease to exist and be incinerated into nothingness as a result of My words. For Me, everything is easy. If now were the time I had predetermined for the world's destruction, I could swallow it up with the utterance of a single word. However, now is not the time. All must be ready before I will do this work so that My plan is not disturbed and My management is not interrupted. I

know how to do this reasonably: I have My wisdom, and I have My own arrangements. People must not move one finger; be careful not to be killed at My hand. This has already touched upon My administrative decrees. From this one can see the harshness of My administrative decrees, as well as the principles behind them, which have two sides to them: On the one hand, I kill all who are not in line with My will and who violate My administrative decrees; on the other hand, in My wrath I curse all who violate My administrative decrees. These two aspects are indispensable, and are the executive principles behind My administrative decrees. Everyone is handled according to these two principles, without emotion, regardless of how loyal a person might be. This is enough to show My righteousness, My majesty, and My wrath, which will incinerate all earthly things, all worldly things, and all things that are not in line with My will. In My words are mysteries that remain hidden, and also in My words, there are mysteries that have been revealed. Thus, according to human notions, and in the human mind, My words are forever incomprehensible, and My heart is forever unfathomable. That is, I must cast humans out of their notions and thinking. This is the most important item of My management plan. I must do it this way in order to gain My firstborn sons and to accomplish the things I want to do.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 103

604. So long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the

universe. Those who set themselves against My will, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 26

XIII. Words on God's Requirements, Exhortations, Consolations, and Warnings

A. God’s Requirements of Man

605. Now, you are to pursue becoming the people of God, and shall begin the entire entry onto the right track. To be the people of God means entering into the Age of Kingdom. Today, you officially begin to enter into the training of the kingdom, and your future lives shall cease to be as slack and sloppy as they were before; living in such a way, it is impossible to attain the standards required by God. If you do not feel any urgency, then this shows that you have no desire to improve yourself, that your pursuit is muddled and confused, and you are incapable of fulfilling God’s will. Entry into the training of the kingdom means beginning the life of the people of God—are you willing to accept such training? Are you willing to feel a sense of urgency? Are you willing to live under God’s discipline? Are you willing to live under God’s chastisement? When God’s words come upon you and test you, how will you act? And what will you do when faced with all manner of facts? In the past, your focus was not on life; today, you must focus on entering into life reality, and pursue changes in your life disposition. This is what must be achieved by the people of the kingdom. All those who are the people of God must possess life, they must accept the training of the kingdom, and pursue changes in their life disposition. This is what God requires of the people of the kingdom.

God’s requirements for the people of the kingdom are as follows:

1) They must accept God’s commissions. This is to say, they must accept all of the words spoken in God’s work of the last days.

2) They must enter into the training of the kingdom.

3) They must pursue having their hearts touched by God. When your heart has completely turned to God, and you have a normal spiritual life,

you will live in the realm of freedom, which means you will live under the care and protection of God's love. Only when you live under the care and protection of God will you belong to God.

4) They must be gained by God.

5) They must become a manifestation of God's glory on earth.

These five points are My commissions for you. My words are spoken unto the people of God, and if you are unwilling to accept these commissions, I will not force you—but if you truly accept them, then you will be able to do the will of God. Today, you begin to accept God's commissions, and pursue becoming the people of the kingdom and attaining the standards required to be the people of the kingdom. This is the first step of entry. If you wish to fully do God's will, then you must accept these five commissions, and if you are able to achieve them, you will be after God's heart and surely God will make great use of you.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

606. What you have inherited this day surpasses that of the apostles and prophets throughout the ages and is greater even than that of Moses and Peter. Blessings cannot be obtained in a day or two; they must be earned through great sacrifice. Which is to say, you must possess a love that has undergone refinement, you must possess great faith, and you must have the many truths that God requires you to attain; what is more, you must turn toward justice, without being cowed or evasive, and must have a love for God that is constant unto death. You must have resolve, changes must occur in your life disposition, your corruption must be healed, you must accept all of God's orchestrations without complaint, and you must be obedient even unto death. This is what you ought to attain, this is the final aim of God's

work, and it is what God asks of this group of people. Since He gives to you, so He will surely ask of you in return, and will surely make fitting demands of you. Therefore, there is reason to all the work God does, which shows why, time and time again, God does work that sets high standards and strict requirements. It is because of this that you should be filled with faith in God. In short, all the work of God is done for your sake, so that you may become worthy of receiving His inheritance. This is not so much for the sake of God's own glory but for the sake of your salvation and for perfecting this group of people who have been so profoundly afflicted in the unclean land. You should understand the will of God. And so, I exhort the many ignorant people who are without any insight or sense: Do not test God, and resist no more. God has already undergone suffering never endured by any man, and long ago endured even greater humiliation in man's stead. What else can you not let go of? What could be more important than the will of God? What could be higher than God's love? It is hard enough for God to carry out His work in this unclean land; if, on top of this, man knowingly and willfully transgresses, the work of God will have to be prolonged. In short, this is in no one's best interest, it does not benefit anyone.

—The Word, Vol. 1. The Appearance and Work of God. Is the Work of God As Simple As Man Imagines?

607. The words I speak are truths directed at all mankind; they are not addressed only to a specific person or type of person. Therefore, you should concentrate on understanding My words from the standpoint of the truth, and must have an attitude of undivided attention and sincerity; do not ignore a single word or truth that I speak, and do not treat all of the words I speak lightly. In your lives, I see that you have done much that is irrelevant to the truth, and so I expressly ask that you become servants of the truth,

that you not be enslaved by wickedness and ugliness, and that you do not trample on the truth or defile any corner of the house of God. This is My admonition to you.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

608. I hope only that you are able not to let the pains I have taken go to waste, and, more than that, that you can understand the thoughtful care I have taken, and treat My words as the foundation of how you behave as a human being. Whether or not they are the kind of words to which you are willing to listen, whether or not you enjoy accepting them or can only accept them with discomfort, you must treat them seriously. Otherwise, your casual and unconcerned dispositions and demeanors will upset Me seriously and, indeed, disgust Me. I very much hope all of you can read My words over and over again—thousands of times—and that you may even come to know them by heart. Only in this way will you be able not to fail My expectations of you. However, none of you is living like this now. On the contrary, you are all immersed in a debauched life, a life of eating and drinking to your heart's content, and none of you uses My words to enrich your heart and soul. For this reason, I have come to a conclusion about mankind's true countenance: Man can betray Me at any time, and no one can be absolutely faithful to My words.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (1)

609. What God requires is a singular love from man; what He requires is that man be occupied by His words and by a heart full of love for Him. To live within the words of God, to search within His words for that which they should seek, to love God for His words, to run for His words, to live for His words—these are the goals that man should strive to achieve. Everything must be built on God's words; only then will man be able to meet God's requirements. If man is not equipped with the words of God,

then he is nothing but a maggot possessed by Satan! Weigh this: How much of the word of God has taken root inside of you? In which things are you living in accordance with His words? In which things have you not been living in accordance with them? If God's words have not completely taken hold of you, then what exactly occupies your heart? In your everyday life, are you being controlled by Satan, or are you being occupied by the words of God? Are His words the foundation upon which your prayers are based? Have you come out of your negative state through the enlightenment of the words of God? To take God's words as the foundation of your existence—this is what everyone should enter into. If His words are not present in your life, then you are living under the influence of darkness, you are rebelling against God, you are resisting Him, and you are dishonoring His name. Such people's belief in God is pure mischief and disturbance. How much of your life has been lived in accordance with His words? How much of your life has not been lived in accordance with His words? How much of what the word of God has required of you has been fulfilled in you? How much has been lost in you? Have you looked closely at such things?

—The Word, Vol. 1. The Appearance and Work of God. Escape From the Influence of Darkness, and You Will Be Gained by God

610. Are you willing to enjoy My blessings on earth, blessings that are akin to those in heaven? Are you willing to treasure understanding of Me, enjoyment of My words, and knowledge of Me as the most valuable and meaningful things in your life? Are you truly able to fully submit to Me, without thought to your own prospects? Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep? Are there any among you capable of achieving such things? Could it be that all who are accepted by Me and receive My promises are the ones who gain My blessings? Have you understood anything from these words? If I test you,

can you truly put yourselves at My mercy, and, in the midst of these trials, search for My intentions and perceive My heart? I do not wish for you to be able to speak many touching words, or tell many exciting stories; rather, I ask that you are able to bear fine testimony to Me, and that you can fully and deeply enter into reality. If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? Who is able to grasp the meaning in My words? Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the essence of My words. This will prevent you from misunderstanding My words, and from being unclear as to My meaning, and thus violating My administrative decrees. I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me to submit to God's orchestrations in all things. All of those who stand within My household should do as much as they possibly can; you should offer the best of yourself to the last section of My work on earth. Are you truly willing to put such things into practice?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 4

611. At all times, My people should be on guard against the cunning schemes of Satan, guarding the gate of My house for Me; they should be able to support each other and provide for each other, so as to avoid falling into Satan's trap, at which time it would be too late for regrets. Why am I training you with such urgency? Why do I tell you the facts of the spiritual world? Why do I remind and exhort you time and again? Have you ever given this any thought? Has your pondering ever yielded clarity? So, you must not only be able to season yourselves by building on the foundation of the past, but, more than that, to expel the impurities within you under the

guidance of the words of today, allowing each of My words to take root and blossom within your spirits, and, more importantly, to bear more fruit. This is because what I ask for is not bright, lush flowers, but bounteous fruit, fruit that does not lose its ripeness. Do you understand the true meaning of My words? Although the flowers in a greenhouse are as innumerable as the stars, and draw all the admiring crowd, once they have wilted, they become as tattered as the deceitful schemes of Satan, and no one shows any interest in them. Yet all those buffeted by the winds and scorched by the sun who bear testimony to Me, though not beautiful of bloom, will bear fruit once the flowers have withered, for I require that they be so. When I speak these words, how much do you understand? Once the flowers have wilted and borne fruit, and once all of this fruit can be provided for My enjoyment, I shall conclude all of My work on earth, and shall begin enjoying the crystallization of My wisdom!

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 3

612. For a long time, people who believe in God have all been earnestly hoping for a beautiful destination, and all of God's believers hope that good fortune will suddenly come to them. They all hope that before they know it, they will find themselves peacefully seated at one place or another in heaven. But I say that these people, with their lovely thoughts, have never known whether they are qualified to receive such good fortune that falls down from heaven or even to sit on a seat there. You, at present, have a good knowledge of yourselves, yet you still hope to escape the disasters of the last days and the hand of the Almighty when He punishes the evil ones. It seems as though having sweet dreams and wanting things just how they like is a common feature of all people whom Satan has corrupted, and not some stroke of genius by any lone individual. Even so, I

still wish to put an end to these extravagant desires of yours, as well as your eagerness to gain blessings. Given that your transgressions are numerous, and that the fact of your rebelliousness is ever-growing, how can these things fit with your lovely blueprints for the future? If you want to go on as you please, remaining in the wrong with nothing holding you back, yet at the same time you still want your dreams to come true, then I urge you to continue in your stupor and never wake up—for yours is an empty dream and in the presence of the righteous God, He will not make an exception for you. If you simply want your dreams to come true, then never dream; rather, forever face the truth and the facts. This is the only way that you can be saved. What, in concrete terms, are the steps of this method?

First, take a look at all your transgressions, and examine any behavior and thoughts you have that do not conform to the truth.

This is one thing that you can do easily, and I believe that all intelligent people are able to do this. However, those who never know what is meant by transgression and truth are the exception, because on a fundamental level, they are not intelligent people. I am talking to people who have been approved by God, are honest, have not seriously violated any administrative decrees, and can easily discern their own transgressions. Though this is one thing that I require of you, and that is easy for you to accomplish, it is not the only thing that I require of you. No matter what, I hope that you will not laugh in private at this requirement, and especially that you will not look down on it or take it lightly. You should treat it seriously, and not dismiss it.

Secondly, for each of your transgressions and disobediences, you should look for a corresponding truth, and then use these truths to resolve

those issues. After that, replace your transgressive acts and disobedient thoughts and acts with the practice of the truth.

Thirdly, you should be an honest person, not someone who is always being clever and constantly deceitful. (Here I am asking you again to be an honest person.)

If you can accomplish all three of these things, then you are one of the fortunate—a person whose dreams come true and who receives good fortune. Perhaps you will treat these three unappealing requirements seriously, or perhaps you will treat them irresponsibly. Whichever, My purpose is to fulfill your dreams and put your ideals into practice, not to make fun of you or to make a fool out of you.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

613. I have a lot of hopes. I hope you can conduct yourselves in a proper and well-behaved manner, faithfully fulfill your duty, possess truth and humanity, be people who can give up everything they have and even their lives for God, and so on. All of these hopes stem from your insufficiencies and your corruption and disobedience. If none of the conversations that I have had with you has been sufficient to attract your attention, then it is likely that all I can do now is to say no more. However, you understand what the results of that would be. I never rest, so if I do not speak, I will do something for people to look at. I could make someone's tongue rot, or cause someone to die dismembered, or give people nerve abnormalities and cause them to look hideous in so many ways. Then again, I could make people endure torments I have brewed up specifically for them. This way I would feel glad, very happy, and greatly pleased. It has always been said that "Good is repaid with good, and evil with evil," so why not now? If you wish to oppose Me, and make some judgment about

Me, then I will rot your mouth, and that will delight Me to no end. This is because ultimately, what you have done is not the truth, still less has it anything to do with life, whereas everything that I do is the truth; all My actions are relevant to the principles of My work and the administrative decrees that I set forth. Therefore, I urge each of you to accumulate some virtue, stop committing so much evil, and heed My demands in your free time. I then will feel joyful. If you were to contribute (or donate) to truth even one-thousandth of the effort that you put into the flesh, then I say you would not frequently make transgressions and have rotted mouths. Is this not obvious?

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

614. As one of the creatures, man must keep his own position, and behave conscientiously. Dutifully guard that which is entrusted to you by the Creator. Do not act out of line, or do things beyond your range of ability or which are loathsome to God. Do not try to be great, or become a superman, or above others, nor seek to become God. This is how people should not desire to be. Seeking to become great or a superman is absurd. Seeking to become God is even more disgraceful; it is disgusting, and despicable. What is commendable, and what the creatures should hold to more than anything else, is to become a true creature; this is the only goal that all people should pursue.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique I

615. You should each do your own duty to the best of your ability, with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever

be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I?

—The Word, Vol. 1. The Appearance and Work of God. On Destination

616. Are you able to communicate the disposition expressed by God in each age in a concrete way, with language that suitably conveys the significance of the age? Are you, who experience God's work of the last days, able to describe God's righteous disposition in detail? Can you testify about God's disposition clearly and accurately? How will you pass on what you have seen and experienced to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of people are waiting for you to shepherd them? Can you imagine? Are you aware of the burden on your shoulders, your commission, and your responsibility? Where is your sense of historic mission? How will you adequately serve as a master in the next age? Do you have a strong sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and of all physical things in the world? What plans do you have for the progress of the next phase of the work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness—where is the way? How they yearn for the light, like a shooting star, to suddenly descend and dispel the forces of darkness that have oppressed man for so many years. Who can know the full extent to which they anxiously hope, and how they pine, day and night, for this? Even on a day when the light flashes past, these deeply suffering

people remain imprisoned in a dark dungeon without hope of release; when will they weep no longer? Terrible is the misfortune of these fragile spirits who have never been granted rest, and long have they been kept bound in this state by merciless bonds and frozen history. And who has heard the sound of their wailing? Who has looked upon their miserable state? Has it ever occurred to you how grieved and anxious God's heart is? How can He bear to see innocent mankind, whom He created with His own hands, suffering such torment? Human beings, after all, are the victims who have been poisoned. And although man has survived to this day, who would have known that mankind has long been poisoned by the evil one? Have you forgotten that you are one of the victims? Are you not willing to strive, out of your love for God, to save these survivors? Are you not willing to devote all of your energy to repaying God, who loves mankind like His own flesh and blood? When all is said and done, how would you interpret being used by God to live your extraordinary life? Do you really have the resolve and confidence to live the meaningful life of a pious, God-serving person?

—The Word, Vol. 1. The Appearance and Work of God. How Should You Attend to Your Future Mission?

617. You are a created being—you should of course worship God and pursue a life of meaning. If you do not worship God but live within your filthy flesh, then are you not just a beast in human attire? Since you are a human being, you should expend yourself for God and endure all suffering! You should gladly and assuredly accept the little suffering you are subjected to today and live a meaningful life, like Job and Peter. In this world, man wears the devil's clothing, eats food from the devil, and works and serves under the devil's thumb, becoming completely trampled in its filth. If you do not grasp the meaning of life or obtain the true way, then what significance is there in living like this? You are people who pursue the right

path, those who seek improvement. You are people who rise up in the nation of the great red dragon, those whom God calls righteous. Is that not the most meaningful life?

—The Word, Vol. 1. The Appearance and Work of God. Practice (2)

618. You should seek to do your best to love God in this peaceful environment. In the future you will have no more opportunities to love God, for people only have the opportunity to love God in the flesh; when they live in another world, no one will talk of loving God. Is this not the responsibility of a created being? And so how should you love God during the days of your lives? Have you ever thought of this? Are you waiting until after you die to love God? Is this not empty talk? Today, why do you not pursue loving God? Can loving God while remaining busy be true love for God? The reason why it is said that this step of God's work shall soon come to an end is because God already has testimony before Satan. Thus, there is no need for man to do anything; man is merely asked to pursue loving God in the years he is alive—this is the key. Because God's requirements are not high, and, furthermore, because there is a burning anxiety in His heart, He has revealed a summary of the next step of work before this step of work has finished, which clearly shows how much time there is; if God were not anxious in His heart, would He speak these words so early? It is because time is short that God works in this way. It is hoped that you can love God with all your heart, with all your mind, and with all your strength, just as you cherish your own life. Is this not a life of the utmost meaning? Where else could you find the meaning of life? Are you not being so blind? Are you willing to love God? Is God worthy of man's love? Are people worthy of man's adoration? So, what should you do? Love God boldly, without reservations, and see what God will do to you. See if He will slay you. In sum, the task of loving God is more important than copying and writing

things down for God. You should give first place to what is most important, so that your life may have more value and be full of happiness, and then you should wait for God's "sentence" for you. I wonder if your plan will include loving God. I wish for everyone's plans to become that which is completed by God, and that they all become reality.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of "God's Words to the Entire Universe", Chapter 42

619. Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not submissively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His desire? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those who are spineless, those who are weaklings. You must learn how to experience a meaningful life and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; after that, will you have another opportunity to love

God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself. As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good.

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

620. God's correct requirements of mankind and those who follow God are as follows. He requires five things of those who follow Him: true belief, loyal following, absolute submission, genuine knowledge, and heartfelt reverence.

In these five things, God requires that people no longer question Him or follow Him using their imaginations or vague and abstract viewpoints; they must not follow God based on any imaginings or notions. He requires that every one of those who follow Him do so loyally, not half-heartedly or without commitment. When God makes any requirements of you, tests you, judges you, deals with you and prunes you, or disciplines and smites you, you should submit to Him absolutely. You should not ask the cause or make conditions, much less should you speak of reasons. Your obedience must be absolute. Knowledge of God is the area in which people are most lacking. They often impose upon God sayings, utterances, and words that are unrelated to Him, believing that such words are the most accurate definition of the knowledge of God. Little do they know that these sayings, which come from the human imagination, their own reasoning, and their own knowledge, bear not the slightest relation to God's essence. Thus, I want to tell you that, when it comes to the knowledge God desires for people to

have, He does not merely ask that you recognize Him and His words, but also that your knowledge of Him is correct. Even if you can only say one sentence, or are only aware of a tiny bit, this tiny bit of awareness is correct and true, and is compatible with the essence of God Himself. This is because God detests any praise or commendation of Him that is unrealistic or ill-considered. More than that, He hates it when people treat Him like air. He hates it when, during discussion of topics about God, people speak with no regard for the facts, talking at will and without hesitation, speaking however they see fit; moreover, He hates those who believe they know God and are boastful about their knowledge of Him, discussing topics related to Him with neither constraint nor reservation. The last of those aforementioned five requirements was heartfelt reverence: This is God's ultimate requirement of all those who follow Him. When someone possesses a correct and true knowledge of God, they are able to truly revere God and shun evil. This reverence comes from the depths of their heart; this reverence is given willingly, and not a result of pressure from God. God does not ask that you make a gift of any nice attitude, conduct, or outward behavior to Him; rather, He asks that you revere Him and fear Him in the depths of your heart. Such reverence is attained as a result of changes in your life disposition, of gaining knowledge of God and an understanding of God's deeds, of coming to understand God's essence, and of your acknowledgment of the fact that you are one of God's creatures. Therefore, My aim in using the word "heartfelt" to define reverence here is for humans to understand that their reverence for God should come from the bottom of their hearts.

—The Word, Vol. 2. On Knowing God. God Himself, the Unique X

621. You should all now look into yourselves as quickly as you can, to see how much betrayal of Me remains within you. I am impatiently

awaiting your response. Do not be perfunctory in dealing with Me. I never play games with people. If I say I will do something then I will certainly do it. I hope each of you will be someone who takes My words seriously, and not think as if they were science fiction. What I want is concrete action from you, not your imaginings. Next, you must answer My questions, which are as follows: 1. If you are truly a service-doer, can you render service to Me loyally, without any element of laxness or negativity? 2. If you discover I have never appreciated you, will you still be able to stay and render lifelong service to Me? 3. If I am still very cold to you despite you having expended much effort, will you be able to continue working for Me in obscurity? 4. If, after you have made expenditures for Me, I do not satisfy your petty demands, will you become disheartened and disappointed with Me, or even become furious and shout abuse? 5. If you have always been very loyal, with much love for Me, yet you suffer the torment of illness, poverty, and the abandonment of your friends and relatives, or if you endure any other misfortunes in life, will your loyalty and love for Me still continue? 6. If none of what you have imagined in your heart matches what I have done, how will you walk your future path? 7. If you do not receive any of the things you hoped to receive, can you continue to be My follower? 8. If you have never understood the purpose and significance of My work, can you be an obedient person who does not arbitrarily make judgments and draw conclusions? 9. Can you treasure all the words I have said and all the work I have done while I have been together with mankind? 10. Are you able to be My loyal follower, willing to endure a lifetime of suffering for Me, though you do not receive anything? 11. For My sake, are you able to forgo considering, planning, or preparing for your future path of survival? These questions represent My final requirements of you, and I hope all of you can give Me answers.

622. What I desire is your loyalty and obedience now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and obedience. You should know that the testimony to My defeat of Satan lies within the loyalty and obedience of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be obedient to the end. Before I begin the next step of My work, how will you bear witness to Me? How will you be loyal and obedient to Me? Do you devote all your loyalty to your function, or will you simply give up? Would you rather submit to My every arrangement (even if it be death or destruction), or flee midway to avoid My chastisement? I chastise you so that you will bear witness to Me, and be loyal and obedient to Me. What's more, the chastisement at present is to unfold the next step of My work and to allow the work to progress unimpeded. Hence, I exhort you to be wise and treat neither your life nor the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in the days to come, and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway, as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the present work is only to begin an age and to lay the foundation for spreading the gospel in the time to come and bringing the age to an end in the future. My work is not so simple as you think, nor is it

as worthless or meaningless as you may believe. Therefore, I still must say to you: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Long have I yearned for you to bear witness to Me, and even longer have I yearned for you to spread My gospel. You ought to understand what is in My heart.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

B. God’s Exhortations and Consolations of Man

623. Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God’s actions are righteous and in accordance with His disposition and the requirements of His work, that He works in accordance with His plan for man’s salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and disobedient, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of gaining experience, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God’s work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them into submission under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God’s salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain love, compassion, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He

does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to submit before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation involved showing the utmost love and compassion, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not love or compassion, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of teaching, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or heartless refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each is classified according to kind or the categories of man are laid bare, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation. Thus, today's method of salvation is unlike that of the past. Today, you are brought salvation through righteous judgment, and this

is a good tool for classifying you each according to kind. Moreover, ruthless chastisement serves as your utmost salvation—and what have you to say in the face of such chastisement and judgment? Have you not always enjoyed salvation, from start to finish? You have seen God incarnate and realized His omnipotence and wisdom; in addition, you have experienced repeated smiting and discipline. However, have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous even than the glory and riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you rather than save you, could your days have lasted so long? Could you sinful beings of flesh and blood have survived until today? If My goal were merely to punish you, then why would I have become flesh and embarked upon such a great enterprise? Could punishing you mere mortals not simply be done by uttering a single word? Would I still need to destroy you after purposely condemning you? Do you still not believe these words of Mine? Could I save man merely through love and compassion? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely obedient? Is it not more capable of thoroughly saving man?

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

624. All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received truly profound salvation, which is to say, you have received God's greatest love. In all that He does, God is truly loving toward you. He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done

for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to work, and is such salvation not even greater? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are disobedient that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though people are refined and mercilessly exposed by God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their

flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection. If you cannot grasp the deeper meaning of this work, it will be impossible for you to continue experiencing. This salvation should bring you comfort. Do not refuse to come to your senses. Having come this far, the significance of the work of conquest should be clear to you, and you should no longer hold opinions about it one way or another!

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (4)

625. All people have been subject to refinement because of God's words. If God had not been incarnated, mankind certainly would not have the blessing of suffering through this refinement. To put it another way, all those who are able to accept the trials of God's words are blessed. Based on people's inherent caliber, their behavior, and their attitudes toward God, they are not worthy of receiving this kind of refinement. It is because they have been uplifted by God that they have enjoyed this blessing. People used to say that they were not worthy of seeing the face of God or hearing His words. Today, it is entirely because of God's exaltation and His mercy that people have received the refinement of His words. This is the blessing of

every single person who is born in the last days—have you personally experienced this? In which aspects people should experience suffering and setbacks is predetermined by God—it is not based on people's own requirements. This is the unequivocal truth. Every believer should possess the ability to accept the trials of God's words and suffer within His words. Is this clear to you? So, in exchange for the suffering you have undergone, you have received today's blessings; if you do not suffer for God, you cannot gain His praise.

—The Word, Vol. 1. The Appearance and Work of God. Genuine Love for God Is Spontaneous

626. That you are able to accept the judgment, chastisement, smiting, and refinement of God's words, and, moreover, are able to accept God's commissions, was predestined by God before the ages, and thus you must not be too distressed when you are chastised. No one can take away the work that has been done in you, and the blessings that have been bestowed upon you, and no one can take away all that has been given to you. People of religion brook no comparison with you. You are not possessed of great expertise in the Bible, and are not equipped with religious theory, but because God has worked within you, you have gained more than anyone throughout the ages—and so this is your greatest blessing. Because of this, you must be even more dedicated to God, and even more loyal to God. Because God raises you up, you must bolster your efforts, and must ready your stature to accept the commissions of God. You must stand firm in the place God has given you, pursue becoming one of the people of God, accept the training of the kingdom, be gained by God and ultimately become a glorious testimony to God. Are you possessed of these resolves? If you are possessed of such resolves, then ultimately you are sure to be gained by God, and will become a glorious testimony to God. You should understand

that the principal commission is being gained by God and becoming a glorious testimony to God. This is the will of God.

—The Word, Vol. 1. The Appearance and Work of God. Know God's Newest Work and Follow His Footsteps

627. To all the brothers and sisters who have heard My voice: You have heard the voice of My severe judgment and you have endured extreme suffering. However, you should know that behind My stern voice are hidden My intentions! I discipline you so that you may be saved. You should know that for My beloved sons, I will surely discipline you and prune you and soon make you complete. My heart is so eager, but you do not understand My heart and you do not act according to My word. My words today come upon you, making you truly recognize that God is a loving God and causing you all to experience the sincere love of God. However, there are also a small number of people who are pretending. When they see the sorrow of other people, they copy them, filling their eyes with tears, too. There are others who—on the surface—appear to owe a debt to God and they seem remorseful, but within them, they do not truly understand God, nor are they certain about Him; rather, they are just presenting a facade. I loathe these people the most! Sooner or later, these people will be cut off from My city. My intention is this: I want those who fervently want Me, and only those who pursue Me with a true heart can please Me. These are people whom I shall certainly support with My own hands, and I will ensure that they encounter no calamities. The people who truly want God will be willing to be considerate of God's heart and do My will. So, you should enter into reality soon and accept My word as your life—this is My greatest burden. If the churches and the saints all enter into reality and all are able to fellowship with Me directly, to come face to face with Me and practice truth and righteousness, only then will they be My beloved sons, the ones in

whom I am well pleased. Upon these people, I shall bestow all great blessings.

—The Word, Vol. 1. The Appearance and Work of God. Utterances of Christ in the Beginning, Chapter 23

628. Today, you cannot only be content with how you are conquered, but must also consider the path that you will walk in the future. You must have aspirations and the courage to be made perfect, and should not always think yourself incapable. Does the truth have favorites? Can the truth deliberately oppose people? If you pursue the truth, can it overwhelm you? If you stand firm for justice, will it knock you down? If it is truly your aspiration to pursue life, can life elude you? If you are without the truth, that is not because the truth ignores you, but because you stay away from the truth; if you cannot stand fast for justice, that is not because there is something wrong with justice, but because you believe it is out of line with the facts; if you have not gained life after pursuing it for many years, that is not because life has no conscience toward you, but because you have no conscience toward life, and have driven away life; if you live in the light, and have been incapable of gaining the light, that is not because the light is unable to illuminate you, but because you have not paid any attention to the existence of the light, and so the light has quietly departed from you. If you do not pursue, then it can only be said that you are worthless trash, and have no courage in your life, and do not have the spirit to resist the forces of darkness. You are too weak! You are unable to escape the forces of Satan that lay siege to you, and are only willing to lead this kind of safe and secure life and die in ignorance. What you should achieve is your pursuit of being conquered; this is your bounden duty. If you are content to be conquered, then you drive out the existence of the light. You must suffer hardship for the truth, you must give yourself to the truth, you must endure

humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose your life's dignity and integrity for the sake of momentary enjoyment. You should pursue all that is beautiful and good, and you should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

—The Word, Vol. 1. The Appearance and Work of God. The Experiences of Peter: His Knowledge of Chastisement and Judgment

629. Do not assume that following God is such an easy matter. The key is that you must know Him, you must know His work, and you must have the will to endure hardship for His sake, to sacrifice your life for Him, and to be perfected by Him. This is the vision that you should have. It will not do if your thoughts are always bent on enjoying grace. Do not suppose that God is here just for people's enjoyment, or just to bestow grace upon them. You would be wrong! If one cannot risk their life to follow Him, and if one cannot abandon every worldly possession to follow, then they will certainly not be able to keep following Him to the end! You must have visions as your foundation. If misfortune befalls you one day, what ought you to do? Would you still be able to follow Him? Do not say lightly whether you would be able to follow to the end. You had better first open wide your eyes to see just what time it is now. Though you may currently be like pillars of the temple, a time will come when all such pillars will be gnawed by worms, causing the temple to collapse, for at present, there are so many

visions that you lack. You only pay attention to your own little worlds, and you do not know what the most reliable and appropriate way of seeking is. You do not heed the vision of the work of today, nor do you hold these things in your hearts. Have you considered that one day your God will put you in a most unfamiliar place? Can you imagine what would become of you one day when I might snatch everything from you? Would your energy on that day be as it is now? Would your faith reappear? In following God, you must know this greatest vision that is "God": This is the most important issue.

—The Word, Vol. 1. The Appearance and Work of God. You Must Understand the Work—Do Not Follow in Confusion!

630. One can come to know God by believing in Him: This is the final goal, and the goal of man's pursuit. You must put effort into living out the words of God so that they may come to fruition in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's will. On this road, many people can speak of much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived to a ripe old age for naught. They merely understand doctrines, but cannot put the truth into practice or bear witness to God; instead, they simply run hither and thither, busy as a bee, and only on the brink of death do they finally see that they lack true testimony, that they do not know God at all. And is this not too late? Why do you not seize the day and pursue the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, can it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which people, if they put in just the slightest exertion, can put the truth

into practice and thereby satisfy God. It is only because people's hearts are ever possessed by demons that they cannot act for the sake of God, and constantly rush about for the sake of their flesh, with nothing to show for it in the end. For this reason, people are constantly afflicted by troubles and difficulties. Are these not the torments of Satan? Is this not the corruption of the flesh? You should not try to fool God by flapping your lips. Rather, you must take tangible action. Do not deceive yourself—what would be the point of that? What can you gain by living for the sake of your flesh and struggling for profit and fame?

—The Word, Vol. 1. The Appearance and Work of God. You Ought to Live for the Truth Since You Believe in God

631. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the kingdom? If the object of your pursuit is not to seek the truth, then you may as well take advantage of this opportunity and return to the world to make a go of it. Wasting your time this way is really not worth it—why torture yourself? Is it not true that you could enjoy all sorts of things out in the beautiful world? Money, beautiful women, status, vanity, family, children, and so on—are these products of the world not the best things that you could enjoy? What use is it to wander around here looking for a place where you can be happy? The Son of man has nowhere to lay His head, so how could you have a place of ease? How could He create for you a beautiful place of ease? Is that possible? Aside from My judgment, today you can only receive teachings on the truth. You cannot gain comfort from Me and you cannot gain the bed of roses that you long for night and

day. I will not bestow upon you the riches of the world. If you pursue genuinely, then I am willing to give you the way of life in its entirety, to have you be like a fish back in water. If you do not pursue genuinely, I will take it all back. I am not willing to give the words from My mouth to those who are greedy for comfort, who are just like pigs and dogs!

—The Word, Vol. 1. The Appearance and Work of God. Why Are You Unwilling to Be a Foil?

632. Today, it is faith that allows you to be conquered, and it is being conquered that allows you to believe in Jehovah's every deed. It is only because of faith that you receive such chastisement and judgment. Through this chastisement and judgment, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain, because you would not know God; no matter how much you believed in Him, your faith would remain but an empty expression ungrounded in reality. It is only after you receive this work of conquest, work which makes you completely obedient, that your faith becomes true, and reliable, and your heart turns toward God. Even if you suffer great judgment and curse because of this word, "faith," you nonetheless have true faith and you receive the truest, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of God's creations; it is in this judgment that you see that the Creator is to be loved; it is in such work of conquest that you behold the arm of God; it is in this conquest that you come to fully understand human life; it is in this conquest that you gain the right path of human life and come to understand the true meaning of "man"; it is only in this conquest that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this work of conquest that you learn of man's origin and understand all mankind's "immortal history"; it is in this conquest that you come to comprehend mankind's ancestors and the origin

of mankind's corruption; it is in this conquest that you receive joy and comfort as well as endless chastening, discipline, and words of reproach from the Creator to the mankind He created; it is in this work of conquest that you receive blessings, as well as the calamities that are man's due…. Is this not all because of your little bit of faith? And did your faith not grow after you gained these things? Have you not gained a tremendous amount? Not only have you heard God's word and seen God's wisdom, but you have also personally experienced each step of His work. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would also forever lose the opportunity to meet the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body died and your soul departed, you still would not understand all the Creator's deeds, much less would you know that the Creator did such great work on earth after He made mankind. As a member of this mankind that He made, are you willing to ignorantly fall into darkness in this way, and suffer eternal punishment? If you separate yourself from today's chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave "this place," what you will encounter is painful torment or cruel abuses inflicted by the devil? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will come your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that future eternal chastisement simply by running away from reality as you do now? After

today, will you ever be able to find this kind of opportunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enters into rest? Your present happy life and that harmonious little family of yours—can they substitute for your future eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had in the first place. Nothing is more beneficial to your faith and life than such conquest.

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

633. When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? Those who believe in Me but who yet suffer hardships, have they not also been rejected by the world? Those who live outside My word, fleeing the

suffering of trial, are they all not drifting through the world? They are akin to autumn leaves fluttering here and there, with no place to rest, much less My words of consolation. Although My chastisement and refinement do not follow them, are they not beggars drifting from place to place, wandering the streets outside the kingdom of heaven? Is the world really your place of rest? Can you really, by avoiding My chastisement, attain the faintest smile of gratification from the world? Can you truly use your fleeting enjoyment to cover up the emptiness in your heart, the emptiness that cannot be concealed? You might be able to fool everyone in your family, but you can never fool Me. Because your faith is too meager, you are still, to this day, powerless to find any of the delights life has to offer. I urge you: better to sincerely spend half your life for My sake than your whole life in mediocrity and busywork for the flesh, enduring all the suffering a man can hardly bear. What purpose does it serve to treasure yourself so much and flee from My chastisement? What purpose does it serve to hide yourself from My momentary chastisement only to reap an eternity of embarrassment, an eternity of chastisement? I do not, in fact, bend anyone to My will. If someone is truly willing to submit to all My plans, I would not treat them poorly. But I require that all people believe in Me, just as Job believed in Me, Jehovah. If your faith exceeds that of Thomas, then your faith will attain My commendation, in your loyalty you will find My bliss, and you will surely find My glory in your days.

—The Word, Vol. 1. The Appearance and Work of God. What It Means to Be a Real Person

634. If I were to place some money in front of you right now and give you the freedom to choose—and if I did not condemn you for your choice—then most of you would choose the money and forsake the truth. The better among you would give up the money and choose the truth reluctantly, while those in-between would seize the money in one hand and the truth in

the other. Would your true colors thus not become self-evident? When choosing between the truth and anything to which you are loyal, you would all make this choice, and your attitude would remain the same. Is that not so? Are there not many among you who have seesawed between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you have made between family and God, children and God, peace and disruption, riches and poverty, status and ordinariness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and you did so without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;[a] between luxury and poverty, you chose the former; when choosing between your sons, daughters, wives and husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have simply lost faith in you. It simply astounds Me that your hearts are so resistant to being softened. Many years of dedication and effort have apparently brought Me nothing more than your abandonment and despair, but My hopes for you grow with each passing day, for My day has been completely laid bare before everyone. Yet you persist in seeking dark and evil things, and refuse to loosen your grip on them. What, then, will be your outcome? Have you ever given careful consideration to this? If you were asked to choose again, what then would be your position? Would it still be the former? Would you still bring Me disappointment and wretched sorrow? Would your hearts still possess the sole modicum of warmth? Would you still be unaware of what to do to comfort My heart? At this moment, what do you choose? Will you submit to My words or be weary of them? My day has been laid out before your very eyes, and what you face is a new life and a new starting point. However, I must tell you

that this starting point is not the beginning of past new work, but the conclusion of the old. That is, this is the final act. I think you can all understand what is unusual about this starting point. One day soon, however, you will understand the true meaning of this starting point, so let us move past it together and welcome the finale to come! However, what continues to worry Me about you is that, when faced with injustice and justice, you always choose the former. That, though, is all in your past. I, too, hope to forget everything of your past, though this is very difficult to do. Nevertheless, I have a very good way of doing it: Let the future replace the past, and allow the shadows of your past to be dispelled in exchange for your true self of today. Thus must I trouble you to make the choice once more: To whom exactly are you loyal?

—The Word, Vol. 1. The Appearance and Work of God. To Whom Are You Loyal?

635. Young people should not be without ideals, aspirations, and an enthusiastic desire to better themselves; they should not be disheartened about their prospects, and nor should they lose hope in life or confidence in the future; they should have the perseverance to continue along the way of truth that they have now chosen—to realize their wish to expend their entire lives for Me. They should not be without the truth, nor should they harbor hypocrisy and unrighteousness—they should stand firm in the proper stance. They should not just drift along, but should have the spirit to dare to make sacrifices and to struggle for justice and truth. Young people should have the bravery to not succumb to oppression by the forces of darkness and to transform the significance of their existence. Young people should not resign themselves to adversity, but should be open and frank, with a spirit of forgiveness for their brothers and sisters. Of course, these are My requirements of everyone, and My advice to everyone. But even more, these are My soothing words for all young people. You should practice

according to My words. In particular, young people should not be without the resolve to exercise discernment in issues and to seek justice and the truth. You should pursue all things beautiful and good, and you should obtain the reality of all positive things. You should be responsible toward your life, and you must not take it lightly. People come to the earth and it is rare to encounter Me, and it is also rare to have the opportunity to seek and to gain the truth. Why would you not prize this beautiful time as the right path to pursue in this life? And why are you always so dismissive toward the truth and justice? Why are you always trampling on and ruining yourselves for that unrighteousness and filth that toys with people? And why do you act like those old people who engage in what the unrighteous do? Why do you imitate the old ways of old things? Your lives should be full of justice, truth, and holiness; your lives should not be so depraved at such a young age, leading you to fall into Hades. Do you not feel that this would be a terrible misfortune? Do you not feel that this would be terribly unjust?

All of you should do the utterly perfect work of yours and sacrifice it upon My altar, making of it the ultimate, unique sacrifice, that you render unto Me. You should all stand firm in your own stance and not be blown about with every passing breeze like clouds in the sky. You work hard for half your life, so why would you not seek the destination you should have? You toil for half a lifetime, yet you let the pig- and dog-like parents of yours drag the truth and the significance of your personal existence into the tomb. Do you not think this is a great injustice against you? Do you not feel that living life in this way is utterly meaningless? Seeking the truth and the right path in this way will end up causing problems so that the neighbors are uneasy and the entire family is unhappy, and it will lead to deadly disasters. If you live this way, does it not amount to a most meaningless life? Whose

life could be more fortunate than yours, and whose life could be more ridiculous than yours? Do you not seek after Me in order to gain My joy and words of comfort for you? But after you have run around for half a lifetime, you provoke Me until I am full of anger and pay no mind to you or praise you—does this not mean that your entire life has been in vain? How could you have the face to go see the souls of those saints throughout the ages who have been released from purgatory? You are indifferent toward Me and in the end you provoke a fatal disaster—it would be better to take advantage of this opportunity and have a joyful trip across the vast ocean and then obey My "assignment." I told you long ago that you today, as indifferent as you are yet unwilling to depart, would in the end be subsumed and swallowed up by the waves created by Me. Can you really protect yourselves? Are you really confident that your current method of pursuit will ensure that you are perfected? Is your heart not very hard? This kind of following, this kind of pursuit, this kind of life, and this kind of character—how could it gain My praise?

—The Word, Vol. 1. The Appearance and Work of God. Words for the Young and the Old

636. God does not want to conquer people through chastisement, He does not want to always lead people by the nose. He wants people to obey His words and work in a disciplined fashion, and through this, satisfy His will. But people have no shame and constantly rebel against Him. I believe that it is best for us to find the simplest way to satisfy Him, that is, to obey all of His arrangements. If you can truly achieve this, you will be perfected. Is this not an easy, joyful thing? Take the path that you should take; pay no mind to what others say, and do not think too much. Are your future and your fate in your own hands? You always try to escape, wishing to take the worldly path—but why can you not get out? Why is it that you waver at a crossroads for many years and then end up choosing this path once again?

After wandering for many years, why is it that you have now returned to this house in spite of yourself? Is this up to you? For those of you in this stream, if you do not believe Me then hear this: If you plan to leave, see if God lets you, see how the Holy Spirit moves you—experience it for yourself. To speak frankly, even if you suffer misfortune, you must suffer it in this stream, and if there is suffering, you must suffer here, today; you cannot go elsewhere. Is this clear to you? Where would you go? This is God's administrative decree. Do you think that God's selection of this group of people has no meaning? In His work today, God does not grow angry easily—but if people try to disrupt His plan, His face instantly changes, turning from bright to overcast. So, I advise you to settle down and submit to God's designs, and allow Him to make you complete. Only people who do this are smart.

—The Word, Vol. 1. The Appearance and Work of God. The Path … (7)

637. Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are laboring in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted. Right now, how many things are there about you that I dislike?

How many things are there about you that I like? Can it be that none of you has realized all the different manifestations of ugliness you have put forth for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and aspires upward, and still less do I wish to dampen the energy of anyone who is faithfully doing his duty. Nonetheless, I must remind each of you of your inadequacies and of the filthy soul that lies in the deepest recesses of your hearts. I do so in the hope that you will be able to offer up your true heart in coming face to face with My words, because what I hate most is people's deceit toward Me. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

638. In the future, whether you are blessed or cursed will be decided based upon your actions and behavior today. If you are to be perfected by God, it must be right now, in this era; there will not be another opportunity in the future. God truly wants to perfect you now, and this is not a manner of speaking. In the future, regardless of what trials befall you, what events take place, or what disasters you encounter, God wishes to perfect you; this is a definite and indisputable fact. Where can this be seen? It can be seen in the fact that the word of God, through the ages and generations, has never attained such a great height as it has today. It has entered the highest realm, and the work of the Holy Spirit on all of humanity today is without

precedent. Hardly anyone from generations past had such an experience; even in the age of Jesus, the revelations of today did not exist. The words spoken to you, what you understand, and your experience have all reached a new peak. In the midst of trials and chastisements, you people do not leave, and this is sufficient proof that the work of God has attained an unprecedented splendor. This is not something that man is able to do, nor is it something that man maintains; rather, it is the work of God Himself. Thus, from many of the realities of the work of God, it can be seen that God wishes to perfect man, and He is certainly able to complete you. If you have this insight, and make this new discovery, then you will not wait for the second coming of Jesus; instead, you will allow God to make you complete in the present age. Therefore, you should each do your utmost, sparing no effort, so that you may be perfected by God.

—The Word, Vol. 1. The Appearance and Work of God. On Everyone Performing Their Function

639. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become people He loves. It matters not whether I say you are backward or of poor caliber—this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve this result, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will

be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with the fact that you are literate; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this capability; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My perfection of you will be in accordance with the function that you perform. Being loyal, obeying to the very end, and seeking to have supreme love for God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three things, and if he can achieve them, then he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive in that regard. I have said that every person has the chance to be made perfect and is capable of being made perfect, and this holds true, but you do not try to be better in your pursuit. If you do not achieve these three criteria, then in the end you must be eliminated. I want everyone to catch up, I want everyone to have the work and the enlightenment of the Holy Spirit, and be able to obey to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God's promise, and they are the ones who will remain to live in the wonderful destination.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

640. Humanity, having strayed from the Almighty's provision of life, is ignorant of the purpose of existence, but fears death nonetheless. They

are without help or support, yet still reluctant to close their eyes, and they steel themselves to drag out an ignoble existence in this world, sacks of flesh with no sense of their own souls. You live in this way, without hope, as do others, without aim. Only the Holy One of legend will save the people who, moaning in the midst of their suffering, long desperately for His arrival. So far, such belief has not been realized in those who lack consciousness. Nevertheless, the people still yearn for it so. The Almighty has mercy on these people who have suffered deeply; at the same time, He is fed up with these people who lack consciousness, as He has had to wait too long for an answer from humanity. He wishes to seek, to seek your heart and your spirit, to bring you water and food and to awaken you, that you may no longer be thirsty and hungry. When you are weary and when you begin to feel something of the bleak desolation of this world, do not be lost, do not cry. Almighty God, the Watcher, will embrace your arrival at any time. He is keeping watch by your side, waiting for you to turn back around. He is waiting for the day you suddenly recover your memory: when you realize that you came from God, that, at some unknown time you lost your direction, at some unknown time you lost consciousness on the road, and at some unknown time acquired a “father”; when you realize, furthermore, that the Almighty has always been keeping watch, waiting there a very, very long time for your return. He has been watching with desperate longing, waiting for a response without an answer. His watching and waiting are beyond any price, and they are for the sake of the human heart and the human spirit. Perhaps this watching and waiting are indefinite, and perhaps they are at an end. But you should know exactly where your heart and your spirit are right now.

—The Word, Vol. 1. The Appearance and Work of God. The Sighing of the Almighty

641. The love and compassion of God permeates each and every detail of the work of His management, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work He set out to accomplish. Irrespective of how much people understand about God's management, the help and the benefits brought to man by God's work can be appreciated by everyone. Perhaps, on this day, you have not felt any of the love or life provided by God, but as long as you do not abandon God and do not give up on your determination to pursue the truth, there will come a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the people who are under the domain of Satan, not to abandon the people who have been corrupted by Satan and oppose God.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 3: Man Can Only Be Saved Amidst God's Management

642. While God's work of salvation is being done, every single person who can be saved will be saved as far as possible, and none of them discarded, for the purpose of God's work is to save man. All those who, during the time of God's salvation of man, are unable to achieve a change in their disposition—as well as all those who are unable to submit to God completely—will become objects for punishment. This stage of work—the work of words—will unlock for people all of the ways and mysteries that they do not understand, so that they can understand the will of God and God's requirements of them, and so that they can have the prerequisites to put God's words into practice and achieve changes in their disposition. God uses only words to do His work and does not punish people for being a little rebellious; this is because now is the time of the work of salvation. If anyone who acts rebelliously were punished, then no one would have the opportunity to be saved; everyone would be punished and fall into Hades.

The purpose of words that judge man is to allow them to know themselves and submit to God; it is not to punish them with such judgment. During the time of the work of words, many people will expose their rebelliousness and defiance, as well as their disobedience toward the incarnate God. Nevertheless, He will not punish all these people as a result, but instead will only cast aside those who are corrupt to the core and who cannot be saved. He will give their flesh to Satan, and, in a few cases, terminate their flesh. Those remaining will continue to follow and experience being dealt with and pruned. If, while following, these people still are unable to accept being dealt with and pruned, and become more and more degenerate, then they will have lost their chance for salvation. Each person who has submitted to being conquered by words will have ample opportunity for salvation; God's salvation of each of these people will show His utmost leniency. In other words, they will be shown the utmost tolerance. As long as people turn back from the wrong path, and as long as they can repent, God will give them opportunities to obtain His salvation. When humans first rebel against God, He has no desire to put them to death; rather, He does all He can to save them. If someone really has no room for salvation, then God will cast them aside. The reason God is slow to punish certain people is that He wishes to save everyone who can be saved. He judges, enlightens, and guides people only with words, and does not use a rod to put them to death. Employing words to bring humans salvation is the purpose and significance of the final stage of work.

—The Word, Vol. 1. The Appearance and Work of God. You Should Put Aside the Blessings of Status and Understand God's Will to Bring Salvation to Man

643. In the vast expanse of the world, countless changes have occurred, oceans silting into fields, fields flooding into oceans, over and over. Except for He who rules over all things in the universe, no one is able

to lead and guide this human race. There is no mighty one to labor or make preparations for this human race, still less is there anyone who can lead this human race toward the destination of light and liberate it from earthly injustices. God laments the future of mankind, He grieves at the fall of mankind, and is pained that mankind is marching, step by step, toward decay and the path of no return. A mankind that has broken the heart of God and renounced Him to seek the evil one: Has anyone ever given thought to the direction in which such a mankind might be headed? It is precisely for this reason why no one senses the wrath of God, why no one seeks a way to please God or tries to draw closer to God, and what is more, why no one seeks to comprehend God's grief and pain. Even after hearing the voice of God, man continues on his own path, persists in straying from God, evading God's grace and care, and shunning His truth, preferring to sell himself to Satan, the enemy of God. And who has given any thought—should man persist in his obduracy—to how God will act toward this humanity that has dismissed Him without a backward glance? No one knows that the reason for God's repeated reminders and exhortations is because He has prepared in His hands a calamity like never before, one that will be unbearable to the flesh and soul of man. This calamity is not merely a punishment of the flesh, but also of the soul. You need to know this: When God's plan falls through, and when His reminders and exhortations beget no response, what kind of rage will He unleash? It will be like nothing that has ever been experienced or heard by any created being. And so I say, this calamity is without precedent, and will never be repeated. For God's plan is to create mankind only this once, and to save mankind only this once. This is the first time, and it is also the last. Therefore, no one can comprehend the painstaking intentions and fervent anticipation with which God saves mankind this time.

—The Word, Vol. 1. The Appearance and Work of God. God Is the Source of Man's Life

Footnotes:

a. Return to shore: a Chinese idiom, meaning "turn from one's evil ways."

C. God’s Warnings for Man

644. Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be despised by God. Christ is man’s gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and obey His way. You cannot only think of gaining blessings while being incapable of receiving the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the

consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

—The Word, Vol. 1. The Appearance and Work of God. Only Christ of the Last Days Can Give Man the Way of Eternal Life

645. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

646. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their hearts and bodies to Him. He seeks those who are as obedient as babes before Him and do not resist Him. If you devote yourself to God, unimpeded by any power or force, then God shall look upon you with favor and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission and to do what God asks of you, then all that you do shall be the most meaningful cause on earth and the most righteous undertaking of mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Perhaps you are a president, a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your undertaking is a righteous one, or accept that you are working for the benefit of mankind. He will say that everything you do is done to use the knowledge and strength of mankind to divest man of the protection of God and to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of a limitless existence in which man has lost God and His blessing.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

647. Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the

Messiah would come, yet did not seek the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging in vain to the name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Are these views not preposterous and ridiculous? I will ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable of seeing the return of Jesus as the deceit of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled?

How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not receive the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never received the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not obey any truth?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

648. I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of receiving the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and

punishes the wicked. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false Christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way of life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject the truth. You should not be an ignorant and arrogant person, but someone who obeys the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should be humble and reverential. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these

words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With your heart holding such meager reverence for God, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, "This is nothing more than some enlightenment of the Holy Spirit," or, "This is a false Christ come to deceive people." Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false Christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you fear deception. Would that not be a great pity? If, after much examination, you still believe that these words are not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

—The Word, Vol. 1. The Appearance and Work of God. By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

649. In the last days, Christ shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the

work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites spurned and denied Jesus, and yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

650. God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and

day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs of God. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

—The Word, Vol. 1. The Appearance and Work of God. Appendix 2: God Presides Over the Fate of All Mankind

651. For the sake of your fate, you should seek the approval of God. This is to say, since you acknowledge that you are a member of the house of God, you ought then to bring peace of mind to God and satisfy Him in all things. You must, in other words, be principled in your actions and conform to the truth in them. If this is beyond you, then you shall be detested and rejected by God and spurned by every man. Once you have fallen into such a predicament, you cannot then be counted among the house of God, which is precisely what it is meant by not being approved of by God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

652. My demands may be simple, but what I am telling you is not so simple as one plus one equals two. If all you do is to talk casually about this, or ramble on about empty, high-sounding statements, then your blueprints and your wishes will forever be but a blank page. I will have no sense of pity for those of you who suffer for so many years and work so hard, yet have nothing to show for it. On the contrary, I will treat those who have not met My demands with punishment, not rewards, much less any sympathy. You might imagine that, having been a follower for so many

years, you have put in hard work no matter what, and you should be granted a bowl of rice in God's house just for being a service-doer. I would say that the majority of you think this way, for you have always pursued the principle of how to take advantage of things and not be taken advantage of. Thus, I am telling you now in all seriousness: I do not care how meritorious your hard work is, how impressive your qualifications, how closely you follow Me, how renowned you are, or how much you have improved your attitude; as long as you have not met My demands, you will never be able to win My praise. Write off all those ideas and calculations of yours as soon as possible, and start treating My requirements seriously; otherwise, I will turn everyone to ash in order to bring an end to My work and, at worst turn My years of work and suffering into nothing, for I cannot bring My enemies and those people who reek of evil and have Satan's appearance into My kingdom or take them into the next age.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

653. Now is the time when My Spirit performs great work, and the time when I commence My work among the Gentile nations. More than that, it is the time when I classify all created beings, putting each one into their respective category, so that My work may proceed more swiftly and effectively. And so, what I ask of you is still that you offer up your whole being to all My work, and, furthermore, that you clearly discern and make certain of all the work I have done in you, and put all your strength into My work so it can become more effective. This is what you must understand. Desist from fighting amongst yourselves, looking for a way back, or seeking fleshly comforts, which would delay My work, and delay your wonderful future. Far from protecting you, doing so would bring destruction upon you. Wouldn't this be foolish of you? That which you greedily enjoy today is the very thing that is ruining your future, whereas

the pain you suffer today is the very thing that is protecting you. You must be clearly aware of these things, so as to avoid falling prey to temptations from which you will be hard put to extricate yourself, and to evade blundering into the dense fog and being unable to find the sun. When the dense fog clears, you will find yourself amid the judgment of the great day. By that time, My day will be drawing near to mankind. How will you escape My judgment? How will you be able to endure the scorching heat of the sun? When I bestow My abundance on man, he does not cherish it in his bosom, but casts it aside to a place where no one will notice it. When My day descends upon man, he will no longer be able to discover My abundance, or find the bitter words of truth I spoke unto him long ago. He will wail and cry, because he has lost the brightness of the light and fallen into darkness. What you see today is merely the sharp sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing with your human tongue that which I have spoken with My mouth. Man does not fear Me, and though he continues to cast himself in enmity to Me even today, he remains without any fear. You have the tongue and the teeth of the unrighteous in your mouths. Your words and deeds are like those of the serpent that enticed Eve to sin. You demand from each other an eye for an eye and a tooth for a tooth, and you struggle in My presence to wrest position, fame, and profit for yourselves, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have sounded the very bottom of your hearts. Man always wishes to escape the grasp of My hand and elude the observation of My eyes, but I have never dodged away from his words or deeds. Instead, I purposefully allow those words and deeds to enter My eyes, that I may

chastise man's unrighteousness and execute judgment on his rebellion. Thus, man's words and deeds in secret remain always before My judgment seat, and My judgment has never left man, for his rebellion is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. In this way,[b] when I leave the earth, people will still maintain their loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

—The Word, Vol. 1. The Appearance and Work of God. The Work of Spreading the Gospel Is Also the Work of Saving Man

654. On earth, all manner of evil spirits are forever on the prowl for a place to rest, and are endlessly searching for human corpses that can be consumed. My people! You must remain within My care and protection. Never be dissolute! Never behave recklessly! You should offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the devil's trickery. Under no circumstances should you behave as you did in the past, doing one thing in front of Me and another behind My back; if you act this way, then you are already beyond redemption. Have I not uttered more than enough words such as these? It is precisely because humanity's old nature is incorrigible that I have had to give people repeated reminders. Do not get bored! All that I say is for the sake of ensuring your destiny! A foul and filthy place is precisely what Satan needs; the more hopelessly irredeemable and the more dissolute you are, refusing to submit to restraint, then the more those unclean spirits will avail themselves of any opportunity to infiltrate you. If you have gotten to this point, then your loyalty will be nothing but idle chatter, without any reality to it whatsoever, and the unclean spirits will gulp down your resolution and transform it into disobedience and satanic plots to be used to disrupt My work. From there,

you could be smitten by Me at any time. No one understands the gravity of this situation; people all simply turn a deaf ear to what they hear, and are not the least bit cautious. I remember not what was done in the past; are you actually still waiting for Me to be lenient toward you by "forgetting" once more?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 10

655. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Devious is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—

before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. … How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

656. Now, whether or not your pursuit has been effective is measured by what you currently possess. This is what is used to determine your outcome; this is to say, your outcome is revealed in the sacrifices you have made and the things you have done. Your outcome will be made known by your pursuit, your faith, and what you have done. Among all of you, there are many who are already beyond salvation, for today is the day of revealing people's outcomes, and I will not be muddle-headed in My work; I will not lead those who are entirely beyond salvation into the next age. There will be a time when My work is finished. I shall not work on those stinking, spiritless corpses that cannot be saved at all; now are the last days of man's salvation, and I will not do useless work. Do not rail against Heaven and earth—the end of the world is coming. It is inevitable. Things have come to this point, and there is nothing you as a human being can do to stop them; you cannot change things as you wish. Yesterday, you did not

pay a price to pursue the truth and you were not loyal; today, the time has come, you are beyond salvation; and tomorrow, you will be eliminated, and there will be no leeway for your salvation. Even though My heart is mild and I am doing My utmost to save you, if you do not strive on your own behalf or give any thought for yourself, what does this have to do with Me? Those who think only of their flesh and who enjoy comfort; those who seem to believe but who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous, tattered and ragged; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and fortune; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and fortune and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and disobedience! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who

do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to know that those who are saved are the "trees" that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? Your reverence for God is far less than your love for yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever obeyed? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own "work," making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your reverence? Everything you do is deceitful! You have no obedience or reverence, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate

you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated. During the work of salvation, I am kind and good toward all people. When the work concludes, the outcomes of different types of people will be revealed, and at that time, I shall no longer be kind and good, for people's outcomes will have been revealed, and each will have been classified according to their kind, and there will be no use in doing any more work of salvation, because the age of salvation will have passed, and, having passed, it will not return.

—The Word, Vol. 1. The Appearance and Work of God. Practice (7)

657. I have given you many warnings and bestowed upon you many truths intended to conquer you. By now, you all feel significantly more enriched than you did in the past, have come to understand many principles of how a person should be, and you have come to possess so much of the common sense that faithful people should have. All of this is the harvest you have reaped over the course of many years. I do not deny your achievements, but I must also say quite frankly that I also do not deny the numerous disobediences and rebellions you have committed against Me

over these many years, for there is not one saint among you. You are, without exception, people who have been corrupted by Satan; you are enemies of Christ. To date, your transgressions and disobediences have been too numerous to count, so it can hardly be considered strange that I am constantly repeating Myself to you. I do not wish to coexist with you in this manner—but for the sake of your futures, for the sake of your destinations, I will, here and now, repeat once more what I have already said. I hope you will indulge Me and, moreover, that you will be able to believe My every utterance and infer the deep implications of My words. Do not doubt what I say, let alone pick up My words as you wish and toss them aside at will; this I find intolerable. Do not judge My words, and still less should you take them lightly or say that I am always tempting you or, worse, that what I have told you is inaccurate. These things I also find intolerable. Because you treat Me and what I say with such suspicion, never taking My words on board and ignoring Me, I tell each of you in all seriousness: Do not link what I say with philosophy; do not link My words with the lies of charlatans. Much less should you respond to My words with contempt. Perhaps no one in the future will be able to tell you what I am telling you, or speak to you so charitably, or, still less, walk you through these points as patiently. You will spend those days to come recalling the good times, or sobbing out loud or groaning in pain, or you will be living through dark nights without the provision of a shred of truth or life, or just waiting hopelessly, or dwelling in such bitter regret that you lose all reason…. Virtually none of you can escape these possibilities. Because none of you occupy a seat from which you truly worship God, but immerse yourselves in the world of licentiousness and evil, mixing into your beliefs, into your spirits, souls, and bodies, so many things that have nothing to do with life and truth and which actually are in opposition to them. What I therefore

hope for you is that you can be brought to the path of light. My sole hope is that you can become capable of caring for yourselves, of taking care of yourselves, and that you do not place so much emphasis on your destination while viewing your behavior and transgressions with indifference.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

658. The more transgressions you commit, the fewer opportunities you will have to obtain a good destination. Conversely, the fewer transgressions you make, the better your chances become of being praised by God. If your transgressions increase to the point that it is impossible for Me to forgive you, then you will have utterly wasted your chances of being forgiven. As such, your destination will not be above, but below. If you do not believe Me, then be bold and do wrong, and see what that gets you. If you are an earnest person who practices the truth, then you surely will have an opportunity to be forgiven for your transgressions, and you will disobey less and less frequently. If you are a person who is unwilling to practice the truth, then your transgressions before God will surely increase in number and you will disobey more and more frequently, until you reach the limit, which will be the time of your total destruction. This will be when your pleasant dream of receiving blessings will be ruined. Do not regard your transgressions as the mere mistakes of an immature or foolish person; do not use the excuse that you did not practice the truth because your poor caliber had made it impossible to do so. Moreover, do not simply regard the transgressions you have committed as the acts of someone who did not know any better. If you are good at forgiving yourself and treating yourself with generosity, then I say you are a coward who will never gain the truth, nor will your transgressions ever cease to haunt you; they will keep you from ever meeting the demands of the truth, and cause you to forever remain a loyal companion of Satan. My advice to you is still this: Do not

pay attention only to your destination while failing to notice your hidden transgressions; take transgressions seriously, and do not overlook any of them out of concern for your destination.

—The Word, Vol. 1. The Appearance and Work of God. Transgressions Will Lead Man to Hell

659. Though God's essence contains an element of love, and He is merciful toward each and every person, people have overlooked and forgotten the fact that His essence is one of dignity as well. That He has love does not mean that people can offend Him freely, without inciting in Him feelings or a reaction, nor does the fact that He has mercy mean that He has no principles in how He treats people. God is alive; He genuinely exists. He is neither an imagined puppet nor any other object. Given that He does exist, we should carefully listen to the voice of His heart at all times, pay close attention to His attitude, and come to understand His feelings. We should not use human imaginings to define God, nor should we impose human thoughts or wishes on Him, making God treat people in a human manner based on human imaginings. If you do this, then you are angering God, tempting His wrath, and challenging His dignity! Thus, once you have come to understand the severity of this matter, I urge each and every one of you to be cautious and prudent in your actions. Be cautious and prudent in your speech, as well—with regard to how you treat God, the more cautious and prudent you are, the better! When you do not understand what God's attitude is, refrain from speaking carelessly, do not be careless in your actions, and do not apply labels casually. Even more importantly, do not come to any arbitrary conclusions. Instead, you should wait and seek; these actions, too, are an expression of fearing God and shunning evil. Above all else, if you can achieve this, and above all else, if you possess this attitude, then God will not blame you for your stupidity, ignorance, and lack of understanding of the reasons behind things. Rather, owing to your attitude

of fear of offending God, respect for His intentions, and willingness to obey Him, God will remember you, guide and enlighten you, or tolerate your immaturity and ignorance. Conversely, should your attitude toward Him be irreverent—judging Him as you wish or arbitrarily guessing at and defining His ideas—God will condemn you, discipline you, and even punish you; or, He might offer comment on you. Perhaps this comment will involve your outcome. Therefore, I wish to emphasize once more: Each of you should be cautious and prudent about everything that comes from God. Do not speak carelessly, and do not be careless in your actions. Before you say anything, you should stop and think: Would this action of mine anger God? In doing it, am I revering God? Even in simple matters, you should try to figure these questions out, and spend more time considering them. If you can truly practice according to these principles in all aspects, in all things, at all times, and adopt such an attitude especially when you do not understand something, then God will always guide you and provide you with a path to follow. No matter what sort of show people put on, God sees them quite clearly and plainly, and He will offer an accurate and appropriate evaluation of these displays of yours. After you have undergone the final trial, God will take all of your behavior and sum it up completely in order to determine your outcome. This result will convince every single person beyond the shadow of a doubt. What I would like to tell you here is this: Your every deed, your every action, and your every thought decide your fate.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

660. Concerning how people seek and how people approach God, people's attitudes are of primary importance. Do not neglect God like He is just a bunch of empty air floating around in the back of your head; always

think of the God you believe in as a living God, a real God. He is not sitting around up there in the third heaven with nothing to do. Rather, He is constantly looking into everyone's heart, observing what you are up to, watching your every little word and every little deed, watching how you behave and seeing what your attitude toward Him is. Whether you are willing to give yourself to God or not, all of your behavior and your innermost thoughts and ideas are laid bare before Him and being looked upon by Him. Due to your behavior, due to your deeds, and due to your attitude toward Him, God's opinion of you and His attitude toward you are constantly changing. I would like to offer some advice to some people: Do not place yourselves like infants in the hands of God, as if He should dote on you, as if He could never leave you, and as if His attitude toward you were fixed and could never change, and I advise you to quit dreaming! God is righteous in His treatment of each and every person, and He is earnest in His approach to the work of conquering and saving people. This is His management. He treats every single person seriously, and not like a pet to play with. God's love for humans is not the pampering or spoiling kind, nor are His mercy and tolerance toward humankind indulgent or unmindful. On the contrary, God's love for humans involves cherishing, pitying, and respecting life; His mercy and tolerance convey His expectations of them, and are what humanity needs to survive. God is alive, and God actually exists; His attitude toward humankind is principled, not at all a pack of dogmatic rules, and it can change. His intentions for humanity are gradually changing and transforming with time, depending on circumstances as they arise, and along with the attitude of each and every person. Therefore, you should know in your heart with absolute clarity that the essence of God is immutable, and that His disposition will issue forth at different times and in different contexts. You might not think that this is a serious matter, and you

might use your own personal notions to imagine how God should do things. However, there are times when the polar opposite of your viewpoint is true, and by using your own personal notions to attempt to gauge God, you have already angered Him. This is because God does not operate the way you think He does, nor will He treat this matter like you say He will. Thus, I remind you to be careful and prudent in your approach to everything around you, and learn how to follow the principle of walking in God's way in all things, which is to fear God and shun evil. You must develop a firm understanding with regard to the matters of God's will and God's attitude, you must find enlightened people to communicate these matters to you, and you must seek in earnest. Do not view the God of your belief as a puppet—judging Him at will, arriving at arbitrary conclusions about Him, and not treating Him with the respect He deserves. While God is bringing you salvation and determining your outcome, He may grant you mercy, or tolerance, or judgment and chastisement, but in any case, His attitude toward you is not fixed. It is dependent on your own attitude toward Him, as well as your understanding of Him. Do not allow one passing aspect of your knowledge or understanding of God to define Him in perpetuity. Do not believe in a dead God; believe in the living One.

—The Word, Vol. 2. On Knowing God. How to Know God's Disposition and the Results His Work Shall Achieve

661. You long for God to delight in you, yet you are far from God. What is the matter here? You accept only His words, but not His dealing or His pruning, much less are you able to accept His every arrangement, to have complete faith in Him. What, then, is the matter here? In the final analysis, your faith is an empty eggshell, one that could never produce a chick. For your faith has not brought you the truth or given you the life, but has instead given you an illusory sense of sustenance and hope. It is this

sense of sustenance and hope that is your aim in believing in God, not the truth and the life. Thus do I say that the course of your faith in God has been none other than trying to curry the favor of God through servility and shamelessness, and can in no way be deemed true faith. How could a chick be born of faith such as this? In other words, what can faith such as this accomplish? The purpose of your faith in God is to use Him to achieve your own aims. Is this not further a fact of your offense against the disposition of God? You believe in the existence of the God in heaven and deny that of the God on earth, yet I do not recognize your views; I commend only those people who keep their feet on the ground and serve the God on earth, but never those who never acknowledge the Christ who is on earth. No matter how loyal such people are to the God in heaven, in the end they will not escape My hand that punishes the wicked. These people are the wicked; they are the evil ones who oppose God and have never gladly obeyed Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. Do you believe that you can act as you please toward Christ as long as you are loyal to the God in heaven? Wrong! Your ignorance of Christ is ignorance of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty talk and pretense, for the God on earth is not only instrumental in man receiving the truth and more profound knowledge, but more than that is instrumental in the condemnation of man and afterward in seizing the facts to punish the wicked. Have you understood the beneficial and harmful outcomes here? Have you experienced them? I wish for you one day soon to understand this truth: To know God, you must know not only the God in heaven but, even more importantly, the God on earth. Do not get your priorities confused or allow the secondary to supersede the principal. Only in this way can you truly build a good relationship with God, become closer to God, and bring

your heart closer to Him. If you have been of the faith for many years and have long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

—The Word, Vol. 1. The Appearance and Work of God. How to Know the God on Earth

662. Every person, in the course of living their life of faith in God, has done things that resist and deceive God. Some misdeeds need not be recorded as an offense, but some are unforgivable; for there are many deeds that violate the administrative decrees, which offend the disposition of God. Many who are concerned about their own fates may ask what these deeds are. You should know that you are arrogant and haughty by nature, and unwilling to submit to the facts. For this reason, I shall tell you bit by bit after you have reflected upon yourselves. I exhort you to get a better

understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of people, while following God, committed some deeds that violated principles, but after being dealt with and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the will of God, and have a heart of reverence toward God, then your faith is up to the standard. Whoever does not revere God and does not have a heart that trembles in fear is highly likely to violate the administrative decrees of God. Many serve God on the strength

of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disrupt God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your passionate service can only bring upon you the loathing and abhorrence of God.

—The Word, Vol. 1. The Appearance and Work of God. Three Admonitions

663. Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will show Me and do more of that which does not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which

disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

—The Word, Vol. 1. The Appearance and Work of God. It Is Very Important to Understand God's Disposition

664. After understanding God's disposition and what He has and is, have you made any conclusions as to how you should treat God? Finally, in response to this question, I would like to give you three pieces of counsel: First, do not test God. No matter how much you understand about God, no

matter how much you know about His disposition, absolutely do not test Him. Second, do not contend for status with God. No matter what type of status God gives you or what kind of work He entrusts you with, no matter what kind of duty He raises you up to perform, and no matter how much you have expended yourself and sacrificed for God, absolutely do not compete for status with Him. Third, do not compete with God. No matter whether you understand or if you can submit to what God does with you, what He arranges for you, and the things He brings to you, absolutely do not compete with God. If you can abide by these three pieces of counsel, then you will be quite safe, and you will not be prone to angering God.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

665. Maybe you have suffered a good deal in your time, but you still understand nothing; you are ignorant of everything about life. Even though you have been chastised and judged, you have not changed at all, and deep within, you have not gained life. When the time comes to test your work, you will experience a trial as fierce as fire and even greater tribulation. This fire will turn your entire being into ashes. As someone who does not possess life, someone without an ounce of pure gold inside, someone still stuck with the old corrupt disposition, and someone who cannot even do a good job at being a foil, how could you not be eliminated? Can a person worth less than a penny, and who does not possess life, be of any use for the work of conquest? When that time comes, your days will be harder than those of Noah and Sodom! Your prayers will do you no good then. How can you come back later and start to repent anew, when the work of salvation has already ended? Once all the work of salvation has been done, there will be no more; what there will be is the start of the work of punishing those who are evil. You resist, you rebel, and you do things that you know are evil. Are you not the target of severe punishment? I am spelling this out for

you today. If you choose not to listen, then when disaster befalls you later, will it not be too late if you only then start to feel regret and start to believe? I am giving you a chance to repent today, but you are unwilling to do so. How long do you want to wait? Until the day of chastisement? I do not remember your past transgressions today; I forgive you again and again, turning away from your negative side to look only at your positive side, because all My present words and work are meant to save you and I have no ill intention toward you. Yet you refuse to enter; you cannot tell good from bad and do not know how to appreciate kindness. Do such people not merely await the arrival of punishment and righteous retribution?

—The Word, Vol. 1. The Appearance and Work of God. The Inside Truth of the Work of Conquest (1)

666. My working amongst you is not at all the same as Jehovah's working in Israel, and, in particular, it is not the same as the work Jesus did in Judea. It is with great tolerance that I speak and work, and it is with anger as well as judgment that I conquer these degenerates. It is nothing like Jehovah leading His people in Israel. His work in Israel was to bestow food and living water, and He was full of compassion and love for His people while providing for them. Today's work is done among a cursed nation of people who are not chosen. There is no abundant food, nor is there the thirst-quenching nourishment of living water, and much less is there a supply of ample material goods; there is only a supply of ample judgment, curse, and chastisement. These maggots living in the dung heap are absolutely unworthy of gaining the mountains-full of cattle and sheep, the great wealth, and the most beautiful children in all the land, such as I bestowed upon Israel. Contemporary Israel offers upon the altar the cattle and sheep and gold and silver items with which I nourish its people, surpassing the one-tenth required by Jehovah under the law, and so I have

given them even more—more than one hundred times that was to be gained by Israel under the law. That with which I nourish Israel surpasses all that Abraham gained, and all that Isaac gained. I will make the family of Israel fruitful and multiply, and I will make My people of Israel spread throughout the earth. Those I bless and care for are still the chosen people of Israel—that is, the people who dedicate everything to Me and who have gained everything from Me. It is because they keep Me in mind that they sacrifice their newborn calves and lambs on My holy altar and offer up everything they have before Me, even to the point of offering up their newborn first sons in anticipation of My return. And what about you? You arouse My anger, make demands of Me, and steal the sacrifices of those who offer things up to Me, and you do not know that you are offending Me; thus, all you gain is weeping and punishment in darkness. You have provoked My anger many times, and I have rained down My burning fires to the point that quite a few people have met with a tragic end, and happy homes have become desolate tombs. All I have for these maggots is unending anger, and I have no intention of blessing them. It is only for the sake of My work that I have made an exception and uplifted you, and endured great humiliation and worked amongst you. If not for the will of My Father, how could I live in the same house with the maggots rolling around in the dung heap? I feel extreme loathing for all of your actions and words, and anyhow, because I have some “interest” in your filthiness and rebelliousness, this has become a great collection of My words. Otherwise I absolutely would not have remained among you for so long. Therefore, you should know that My attitude toward you is merely one of sympathy and pity; I do not have even a drop of love for you. What I have for you is mere tolerance, because I only do this for the sake of My work. And you have seen My deeds only because I have selected filthiness and rebelliousness as “raw materials”;

otherwise, I absolutely would not reveal My deeds to these maggots. I work in you only with reluctance, not at all like the readiness and willingness with which I did My work in Israel. I am bearing My anger while forcing Myself to speak among you. If not for My greater work, how could I tolerate the continued sight of such maggots? If not for the sake of My name, I would long ago have ascended to the highest heights and completely incinerated these maggots along with their dung heap! If not for the sake of My glory, how could I allow these evil demons to openly resist Me with their heads wagging before My eyes? If not to have My work carried out smoothly without the slightest obstruction, how could I allow these maggot-like people to wantonly abuse Me? If one hundred people in a village in Israel rose up to resist Me like this, even if they made sacrifices to Me, I would still obliterate and cast them down into cracks in the ground so as to prevent people in other cities from rebelling ever again. I am an all-consuming fire and I do not tolerate offense. Because humans were all created by Me, whatever I say and do, they must obey, and they may not rebel. People do not have the right to meddle in My work, and much less are they qualified to analyze what is right or wrong in My work and in My words. I am the Lord of creation, and the created beings should achieve everything that I require with a heart of reverence for Me; they should not try to reason with Me, and they especially should not resist. With My authority I govern My people, and all those who are part of My creation should submit to My authority. Though today you are bold and presumptuous before Me, though you disobey the words with which I teach you and know no fear, I only meet your rebelliousness with tolerance; I will not lose My temper and impact My work because tiny, insignificant maggots have stirred up the dirt in the dung heap. I tolerate the ongoing existence of everything that I loathe and all the things that I abhor for the

sake of My Father's will, and I will do so until My utterances are complete, until My very last moment. Do not worry! I cannot sink to the same level as a nameless maggot, and I will not compare My degree of skill with you. I loathe you, but I am able to endure. You disobey Me, but you cannot escape the day when I will chastise you, which was promised to Me by My Father. Can a created maggot compare to the Lord of creation? In autumn, falling leaves return to their roots; you will return to the home of your "father," and I will return to My Father's side. I will be accompanied by His tender affection, and you will be followed by the trampling of your father. I will have the glory of My Father, and you will have the shame of yours. I will use the chastisement that I have long held back to accompany you, and you will meet My chastisement with your rancid flesh that has been corrupt for tens of thousands of years. I will have concluded My work of words in you, accompanied with tolerance, and you will begin to fulfill the role of suffering disaster from My words. I will greatly rejoice and work in Israel; you will weep and gnash your teeth, existing and dying in the mud. I will regain My original form and no longer remain in the filth with you, while you will regain your original ugliness and continue to burrow around in the dung heap. When My work and words are done, it will be a day of joy for Me. When your resistance and rebelliousness are done, it will be a day of weeping for you. I will not sympathize with you, and you will never see Me again. I will no longer engage in dialogue with you, and you will never encounter Me again. I will hate your rebelliousness, and you will miss My loveliness. I will strike you, and you will pine for Me. I will gladly depart from you, and you will be aware of your debt to Me. I will never see you again, but you will always hope for Me. I will hate you because you currently resist Me, and you will miss Me because I currently chastise you. I will be unwilling to live alongside you, but you will bitterly yearn for it

and weep into eternity, for you will regret all that you have done to Me. You will feel remorse for your rebelliousness and resistance, you will even lay face-down on the ground with regret and fall down before Me and swear to never disobey Me again. In your heart, however, you will only love Me, yet you will never be able to hear My voice. I will make you ashamed of yourself.

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

667. Now I am looking at your indulgent flesh that would wheedle Me, and I only have a small warning for you, though I will not "serve" you with chastisement. You should know what role you play in My work, and then I will be satisfied. In matters beyond this, if you resist Me or spend My money, or eat the sacrifices for Me, Jehovah, or if you maggots bite each other, or if you dog-like creatures have conflicts or violate one another—I am not concerned with any of that. You need only know what sort of things you are, and I will be satisfied. Aside from all of this, if you wish to draw weapons on each other or battle each other with words, that is fine; I have no desire to meddle in such things, and am not the least bit involved in human matters. It is not that I do not care about conflicts between you; it is that I am not one of you, and therefore do not participate in matters that lie between you. I Myself am not a created being and am not of the world, so I loathe the bustling life of people and the messy, improper relationships between them. I particularly loathe the clamorous crowds. However, I have a profound knowledge of the impurities in the hearts of each created being, and before I created you, I already knew of the unrighteousness that existed deep in the human heart, and I knew all the deception and crookedness in the human heart. Therefore, even though there are no traces at all when people do unrighteous things, I still know that the unrighteousness harbored

within your hearts surpasses the richness of all things that I created. Every one of you has risen to the pinnacle of the multitudes; you have ascended to be the ancestors of the masses. You are extremely arbitrary, and you run amok among all of the maggots, seeking a place of ease and attempting to devour the maggots that are smaller than you. You are malicious and sinister in your hearts, surpassing even the ghosts that have sunk to the bottom of the sea. You reside in the bottom of the dung, disturbing the maggots from top to bottom until they have no peace, fighting each other for a while and then calming down. You do not know your place, yet still you battle with each other in the dung. What can you gain from such struggle? If you truly had reverence for Me in your hearts, how could you fight with each other behind My back? No matter how high your status, are you not still a stinking little worm in the dung? Will you be able to sprout wings and become a dove in the sky? You stinking little worms steal offerings from the altar of Me, Jehovah; in doing so, can you rescue your ruined, failed reputation and become the chosen people of Israel? You are shameless wretches! Those sacrifices on the altar were offered up to Me by people, as an expression of benevolent feelings from those who revere Me. They are for My control and for My use, so how can you possibly rob Me of the little turtledoves people have given Me? Do you not fear becoming a Judas? Are you not afraid that your land might become a field of blood? You shameless thing! Do you think that the turtledoves offered up by people are to nourish the belly of you maggot? What I have given you is what I am content and willing to give you; what I have not given you is at My disposal. You may not simply steal My offerings. The One who works is Me, Jehovah—the Lord of creation—and people offer sacrifices because of Me. Do you think this is recompense for all the running about you do? You really are shameless! Who do you run about for? Is it not for yourself?

Why do you steal My sacrifices? Why do you steal money from My money bag? Are you not the son of Judas Iscariot? The sacrifices to Me, Jehovah, are to be enjoyed by priests. Are you a priest? You dare to smugly eat My sacrifices, and even lay them out on the table; you are worth nothing! You worthless wretch! My fire, the fire of Jehovah, will incinerate you!

—The Word, Vol. 1. The Appearance and Work of God. When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

668. I have worked and spoken in this way among you, I have expended so much energy and effort, yet when have you ever listened to what I plainly tell you? Where have you bowed down to Me, the Almighty? Why do you treat Me like this? Why does everything you say and do provoke My anger? Why are your hearts so hard? Have I ever struck you down? Why do you do nothing but make Me sorrowful and anxious? Are you waiting for the day of wrath of Me, Jehovah, to come upon you? Are you waiting for Me to send forth the anger provoked by your disobedience? Is everything I do not for you? Yet always have you treated Me, Jehovah, in this way: stealing My sacrifices, taking the offerings of My altar home to the wolf's lair to feed the cubs and the cubs of the cubs; people fight against each other, facing one another with angry glares and swords and spears, tossing the words of Me, the Almighty, into the latrine to become as filthy as excrement. Where is your integrity? Your humanity has become beastliness! Your hearts have long since turned to stone. Do you not know that the time when My day of wrath arrives will be the time when I judge the evil you commit against Me, the Almighty, today? Do you think that by fooling Me in this way, by casting My words into the mire and not listening to them—do you think that by acting like this behind My back you can escape My wrathful gaze? Do you not know that you were already seen by the eyes of Me, Jehovah, when you stole My sacrifices and coveted My

possessions? Do you not know that when you stole My sacrifices, you did so before the altar to which sacrifices are offered? How could you believe yourselves clever enough to deceive Me in this way? How could My wrath depart from your heinous sins? How could My raging fury pass over your evil doings? The evil that you commit today does not open a way out for you, but stores up chastisement for your tomorrow; it provokes the chastisement of Me, the Almighty, toward you. How could your evil doings and evil words escape from My chastisement? How could your prayers reach My ears? How could I open up a way out for your unrighteousness? How could I let go of your evil doings in defying Me? How could I not sever your tongues that are as venomous as the serpent's? You do not call on Me for the sake of your righteousness, but instead store up My wrath as a result of your unrighteousness. How could I forgive you? In the eyes of Me, the Almighty, your words and actions are filthy. The eyes of Me, the Almighty, see your unrighteousness as unrelenting chastisement. How could My righteous chastisement and judgment depart from you? Because you do this to Me, making Me sorrowful and wrathful, how could I let you escape from My hands and depart from the day that I, Jehovah, chastise and curse you? Do you not know that all your evil words and utterances have already reached My ears? Do you not know that your unrighteousness has already besmirched My holy robe of righteousness? Do you not know that your disobedience has already provoked My vehement anger? Do you not know that you have long since left Me seething, and have long since tried My patience? Do you not know that you have already damaged My flesh, reducing it to rags? I have endured until now, such that I release My anger, tolerant toward you no longer. Do you not know that your evil doings have already reached My eyes, and that My cries have already reached the ears of My Father? How could He allow you to treat Me like this? Is any of the

work I do in you not for your sake? Yet who among you has become more loving of the work of Me, Jehovah? Could I be unfaithful to the will of My Father because I am weak, and because of the anguish I have suffered? Do you not understand My heart? I speak to you as Jehovah did; have I not given up so much for you? Even though I am willing to bear all of this suffering for the sake of My Father's work, how could you be freed from the chastisement that I bring upon you as a result of My suffering? Have you not enjoyed so much of Me? Today, I have been bestowed upon you by My Father; do you not know that you enjoy so much more than My bounteous words? Do you not know that My life was exchanged for your life and the things you enjoy? Do you not know that My Father used My life to do battle with Satan, and that He also bestowed My life upon you, causing you to receive a hundredfold, and allowing you to avoid so many temptations? Do you not know that it is only through My work that you have been exempt from many temptations, and from many fiery chastisements? Do you not know that it is only because of Me that My Father allows you to enjoy until now? How could you remain so hard and unyielding today, such that it is as if callouses have grown upon your hearts? How could the evil that you commit today escape the day of wrath that shall follow My departure from earth? How could I allow those who are so hard and unyielding to escape the anger of Jehovah?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

669. Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used

My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you try to wheedle Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I place such sons of disobedience among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any creature to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who rebel against My words? How could I spare those who disobey Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and disobedience holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you rebel against My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evil doings in these words of life? How could you escape the day of

wrath when I chastise Egypt? How could I allow you to oppose and defy Me in this way, time and time again? I tell you plainly, when the day comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath? I tell you truly: My endurance was prepared for your evil doings, and exists for your chastisement on that day. Are you not the ones who will suffer wrathful judgment once I have reached the end of My endurance? Are not all things in the hands of Me, the Almighty? How could I allow you to disobey Me thus, beneath the heavens? Your lives will be very hard because you have met the Messiah, of whom it was said that He would come, yet who never came. Are you not His enemies? Jesus has been friends with you, yet you are the enemies of the Messiah. Do you not know that although you are friends with Jesus, your evil doings have filled the vessels of those who are detestable? Though you are very close to Jehovah, do you not know that your evil words have reached Jehovah's ears and provoked His wrath? How could He be close to you, and how could He not burn those vessels of yours, which are filled with evil doings? How could He not be your enemy?

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

670. You all sit in seats of elegance, lecturing those of younger generations who are of your ilk and having them all sit with you. Little do you know that your "descendants" long ago ran out of breath and lost My work. My glory shines from the land of the East to the land of the West, yet when it spreads to the ends of the earth and begins to rise and shine forth, I will take My glory from the East and bring it to the West so that the people of darkness, who have abandoned Me in the East, will be deprived of illumination from then on. When that happens, you will live in the valley of shadow. Even though people these days are a hundred times better than

before, they still cannot meet My requirements, and they still are not a testimony to My glory. That you are able to be a hundred times better than before is entirely an outcome of My work; it is the fruit borne of My work on earth. However, I still feel disgusted with your words and deeds, as well as with your character, and I feel incredible resentment toward how you act before Me, for you do not have any understanding of Me. How, then, can you come to live out My glory, and how can you be utterly loyal to My future work? Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to point out that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy

land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who are treacherous and drink the blood of the unrighteous. All of man's expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

671. I have been among you, associating with you for several springs and falls; I have lived among you for a long time, and have lived with you. How much of your despicable behavior has slipped away right in front of

My eyes? Those heartfelt words of yours are constantly echoing in My ears; millions and millions of your aspirations have been laid upon My altar—too many even to be counted. However, as for your dedication and what you expend, you give not even one iota. You do not place even a tiny drop of sincerity upon My altar. Where are the fruits of your belief in Me? You have received endless grace from Me, and you have seen endless mysteries from heaven; I have even shown you the flames of heaven, but I have not had the heart to burn you. Nevertheless, how much have you given Me in return? How much are you willing to give to Me? With the food I have given to you in hand, you turn around and offer it to Me, even going so far as to say that it was something you got in return for the sweat of your own hard work and that you are offering Me all that you own. How can you not know that your "contributions" to Me are all just things that have been stolen from My altar? Moreover, now you are offering them to Me, are you not cheating Me? How can you not know that what I enjoy today are all the offerings upon My altar, and not what you have earned from your hard work and then offered up to Me? You actually dare to cheat Me this way, so how can I pardon you? How can you expect Me to endure this any longer? I have given everything to you. I have opened everything up to you, provided for your needs, and opened your eyes, yet you cheat Me like this, ignoring your consciences. I have selflessly bestowed everything upon you so that even though you suffer, you still have gained from Me everything that I have brought from heaven. In spite of this, you have no dedication at all, and even if you have made a tiny contribution, you try to "settle accounts" with Me afterward. Will your contribution not amount to nothing? What you have given to Me is a mere grain of sand, yet what you have asked of Me is a ton of gold. Are you not simply being unreasonable? I work amongst you. There is absolutely no trace of the ten percent that I should be given, let

alone any additional sacrifices. Furthermore, that ten percent contributed by those who are devout is seized by the wicked. Are you not all scattered from Me? Are you not all antagonistic toward Me? Are you not all wrecking My altar? How could such people be seen as treasures in My eyes? Are they not the swine and dogs that I loathe? How could I refer to your evildoing as a treasure? For whom is My work actually done? Could it be that its purpose is just to strike you all down to reveal My authority? Do your lives not all hinge upon a single word from Me? Why is it that I am only using words to instruct you, and have not turned words into facts to strike you down as soon as I could? Is the purpose of My words and work merely to strike down mankind? Am I a God who indiscriminately kills the innocent? Right now, how many of you are coming before Me with your entire being to seek the right path of human life? It is just your bodies that are in front of Me; your hearts are still at large, and are far, far away from Me. Because you do not know what My work actually is, there are a number of you who wish to depart from Me and distance yourselves from Me, hoping instead to live in a paradise where there is no chastisement or judgment. Is this not what people wish for in their hearts? I certainly am not trying to compel you. Whatever path you take is your own choice. Today's path is one accompanied by judgment and curses, but you should all know that all that I have bestowed upon you—whether it be judgments or chastisements—are the best gifts I can grant you, and they are all things that you urgently need.

—The Word, Vol. 1. The Appearance and Work of God. You Are All So Base in Character!

672. All souls corrupted by Satan are held thrall in Satan's domain. Only those who believe in Christ have been made separate, saved from Satan's camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's

flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you fulfill your duties, yet each of you is capable of betraying Me and returning to Satan's domain, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely, never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

—The Word, Vol. 1. The Appearance and Work of God. A Very Serious Problem: Betrayal (2)

673. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My

requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents. My work is a great help to you; what I hope to get from you is a heart that is honest and that aspires upward, but so far My hands remain empty. Think about it: If one day I am still so aggrieved, beyond the scope of words to tell, what will My attitude toward you be then? Will I be as amiable to you then as I am now? Will My heart be as serene then as it is now? Do you understand the feelings of a person who, having painstakingly tilled the field, has not harvested a single grain? Do you understand how greatly a person's heart is injured when he has been dealt a great blow? Can you taste the bitterness of a person, once so full of hope, who has had to part on bad terms? Have you seen the wrath issuing forth from a person who has been provoked? Can you know the eagerness for revenge of a person who has been treated with enmity and deceit? If you understand the mentality of these people, then I think it should not be difficult for you to imagine the attitude God will have at the time of His retribution! Finally, I hope you all put in serious effort for the sake of your own destination, though you had better not employ deceitful means in your efforts, or else I will continue to be disappointed with you in My heart. And what does such disappointment lead to? Are you not fooling yourselves? Those who take thought for their destination yet ruin it are the people least able to be saved. Even if he were to become exasperated and enraged, who would take pity on such a person? In sum, I still wish for you to have a destination that is both suitable and good, and, even more, I hope that none of you will fall into disaster.

—The Word, Vol. 1. The Appearance and Work of God. On Destination

674. My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man's doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind's only salvation. I am mankind's only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man's midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern

continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their friends. This is My disposition, regardless of who the person may be. I must tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning “beyond help.”

b. The original text does not contain the phrase “In this way.”

XIV. Words on God's Standards for Defining Man's Outcome and on the Ending for Every Kind of Person

675. Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have rendered service to the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they shall be punished according to their wicked conduct. God is for humans to believe in, and He is also worthy of their obedience. Those who only have faith in the vague and invisible God are people who do not believe in God and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to be disobedient and resist the God who is visible in the flesh, then these "vagueists" will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, will ultimately become objects of elimination and destruction. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will be even more likely to be destroyed in the future. None of these people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of resistance and disobedience to God, and they do not have the slightest intention of submitting to Him. Such people

will all be destroyed. Whether you have truth and whether you resist God depend on your essence, not on your appearance or how you might occasionally speak or conduct yourself. Whether or not an individual will be destroyed is determined by one's essence; it is decided according to the essence revealed by one's behavior and one's pursuit of the truth. Among people who are the same as each other in that they are doing work, and who do similar amounts of work, those whose human essences are good and who possess truth are the people who will be allowed to remain, while those whose human essences are evil and who disobey the visible God are those who will be objects of destruction. All of God's work or words related to humanity's destination will deal with people appropriately according to each individual's essence; not the slightest error will occur, and not a single mistake will be made. It is only when people do work that human emotion or meaning enters the mix. The work God does is most appropriate; He absolutely does not bring false claims against any creature.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

676. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who commit evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or been disobedient toward God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who

commit evil and cannot be saved will surely be targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work among them. It is just that He will reward the righteous and punish the wicked only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

677. The standard by which humans judge other humans is based on their behavior; those whose conduct is good are righteous, while those whose conduct is abominable are wicked. The standard by which God judges humans is based on whether their essence submits to Him or not; one who submits to God is a righteous person, while one who does not is an enemy and a wicked person, regardless of whether this person's behavior is good or bad and regardless of whether their speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination in the future, and some people wish to use fine words to acquire a good destination. Everyone mistakenly believes that God determines people's outcomes after watching their behavior or after listening to their speech;

many people therefore wish to take advantage of this to deceive God into granting them a momentary favor. In the future, the people who will survive in a state of rest will all have endured the day of tribulation and will also have borne witness for God; they will all be people who have fulfilled their duties and who have deliberately submitted to God. Those who merely wish to use the opportunity to do service with the intention of avoiding practicing the truth will not be allowed to remain. God has appropriate standards for the arrangement of the outcome of every individual; He does not simply make these decisions according to one's words and conduct, nor does He make them based on how one acts during a single period of time. He will absolutely not be lenient with regard to one's wicked conduct due to their past service for Him, nor will He spare one from death because of any one-time expense for God. No one can evade retribution for their wickedness, and no one can cover up their evil behavior and thereby evade the torments of destruction. If people can truly fulfill their own duty, it means that they are eternally faithful to God and not seeking rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings, but lose their faithfulness when they cannot see any blessings, and if, in the end, they are still unable to bear witness for God or fulfill the duties incumbent upon them, then they will still be objects of destruction despite their having once previously rendered faithful service to God. In short, wicked people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

678. Whether one receives blessings or suffers misfortune is determined according to one's essence, not according to any common essence one might share with others. That sort of saying or rule simply has

no place in the kingdom. If a person is ultimately able to survive, it is because they have met God's requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been disobedient toward God and have not satisfied God's requirements. Everyone has a suitable destination. These destinations are determined according to each individual's essence, and have absolutely nothing to do with other people. A child's wicked behavior cannot be transferred to their parents, nor can a child's righteousness be shared with their parents. A parent's wicked behavior cannot be transferred to their children, nor can a parent's righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective fortune. No one can be a substitute for another person; this is righteousness. From man's perspective, if parents obtain good fortune, then their children should be able to, too, and if children commit evil, then their parents must atone for those sins. This is a human perspective and a human way of doing things; it is not God's perspective. Everyone's outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately. No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be

no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the wicked ones, and the ones who will survive are all the righteous—even if the children of the wicked ones perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and an unbelieving wife, and there is no relationship between believing children and unbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of creatures. Creatures that fulfill their duties will be able to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

679. All evildoers and all the righteous are, after all, creatures. Creatures that commit evil will ultimately be destroyed, and creatures who perform righteous deeds will survive. This is the most suitable arrangement for these two kinds of creatures. Evildoers cannot, because of their disobedience, deny that though they are God’s creations, they have been seized by Satan, and can therefore not be saved. Creatures that conduct themselves righteously cannot, based on the fact that they will survive, deny that they have been created by God and yet have received salvation after

having been corrupted by Satan. Evildoers are creatures who are disobedient toward God; they are creatures that cannot be saved and have already been thoroughly captured by Satan. People who commit evil are also people; they are humans who have been corrupted to the extreme, and who cannot be saved. Just as they are also creatures, people of righteous conduct have also been corrupted, but they are humans who are willing to break free of their corrupt dispositions and have become capable of submitting to God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt dispositions; they can submit to God. They will stand fast in the end, though that is not to say that they have never been corrupted by Satan. After God's work ends, among all His creatures, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work; no one can deny it. Evildoers will not be allowed to survive; those who submit and follow God to the end are certain to survive. As this work is that of humanity's management, there will be those who remain and those who are eliminated. These are different outcomes for different types of people, and they are the most suitable arrangements for God's creatures.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

680. I have sought many on earth to be My followers. Among all these followers, there are those who serve as priests, those who lead, those who are the sons of God, those who are the people of God, and those who do service. I class them based on the loyalty they show to Me. When all have been classified according to kind, that is, when the nature of each type of person has been made clear, I shall number each of them among their rightful category and place each kind into their fitting place, in order to

achieve the aim of My salvation of mankind. In groups, I call those whom I wish to save to My house, and then cause all of them to accept My work of the last days. At the same time, I classify them according to kind, then reward or punish each one on the basis of their actions. Such are the steps that comprise My work.

—The Word, Vol. 1. The Appearance and Work of God. Many Are Called, but Few Are Chosen

681. Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet there is no sign of My glory or testimony in you, then I have long ago eliminated you. As for those who know it all, they are even more thorns in My eye, and in My house, they are nothing more than obstacles in My way, they are tares to be completely winnowed out in My work, they have no use, they are worthless, and I have long abhorred them. Often does My wrath befall all who are bereft of testimony, and never does My rod stray from them. I have long since turned them over to the hands of the evil one; they are bereft of My blessings. When the day comes, their chastisement will be more grievous even than that of foolish women. Today, I do only the work that is My duty to do; I will bind all the wheat into bundles, together along with those tares. This is My work today. Those tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles; that is, to utterly conquer them. Then shall I begin winnowing to reveal the end of all men.

—The Word, Vol. 1. The Appearance and Work of God. What Do You Know of Faith?

682. Nowadays, those who seek and those who do not are two entirely different types of people, whose destinations are also very different. Those

who pursue knowledge of the truth and practice the truth are the ones to whom God will bring salvation. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be objects of destruction. Even those who are pious believers of a vague God —are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if such people endure many hardships, they will still be destroyed. All those who are unwilling to relinquish the world, who cannot bear to part with their parents, and who cannot bear to rid themselves of their own enjoyments of the flesh are disobedient to God, and all will be objects of destruction. Anyone who does not believe in God incarnate is demonic and, moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are disobedient to God? Are they not those who claim to have faith, yet who lack truth? Are they not those who merely seek to obtain blessings while being unable to bear witness for God? You still mingle with those demons today and bear conscience and love toward them, but in this case are you not extending good intentions toward Satan? Are you not associating with demons? If people these days are still unable to distinguish between good and evil, and continue to blindly be loving and

merciful without any intention of seeking God's will or being able in any way to harbor God's intentions as their own, then their endings will be all the more wretched.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

683. God does not turn a blind eye or a deaf ear to people who blaspheme or resist Him, or even those who malign Him—people who intentionally attack, malign, and curse Him—but rather He has a clear attitude toward them. He despises these people, and He condemns them in His heart. He even openly declares what their outcome will be, so that people know that He has a clear attitude toward those who blaspheme Him, and so that they know how He will determine their outcome. However, after God said these things, people could rarely see the truth of how God would handle those people, and they could not understand the principles behind the outcome and verdict that God issued to them. That is to say, people cannot see the particular approach and methods God has for handling them. This has to do with God's principles for doing things. God uses the occurrence of facts to deal with the evil behavior of some people. That is, He does not announce their sin and does not determine their outcome, but rather directly uses the occurrence of facts to dole out their punishment and just retribution. When these facts happen, it is people's flesh that suffers punishment, meaning that the punishment is something that can be seen with human eyes. When dealing with some people's evil behavior, God just curses them with words and His anger also comes upon them, but the punishment they receive may be something people cannot see. Nonetheless, this type of outcome may be even more serious than the outcomes that people can see, such as being punished or killed. This is because under the circumstances that God has determined not to save this type of person, to no

longer show mercy or have tolerance for them and to provide them with no more opportunities, then the attitude that He takes toward them is one of putting them aside. What is the meaning here of "putting aside"? The basic meaning of this term is "to put something to one side, to no longer pay attention to it." But here, when God "puts someone aside," there are two different explanations of its meaning: The first explanation is that He has given that person's life and everything about that person over to Satan to deal with, and God would no longer be responsible and would no longer manage that person. Whether that person be mad or stupid, or whether they be dead or alive, or if they have descended into hell for their punishment, none of this would have anything to do with God. That would mean that such a creature would have no relation to the Creator. The second explanation is that God has determined that He Himself wants to do something with this person, with His own hands. It is possible that He will utilize this person's service, or that He will use them as a foil. It is possible that He will have a special way of dealing with this type of person, a special way of treating them, just like with Paul, for example. This is the principle and attitude in God's heart by which He has determined to deal with this kind of person. So when people resist God and malign and blaspheme Him, if they aggravate His disposition, or if they push God past the limit of His tolerance, then the consequences do not bear thinking about. The most severe consequence is that God hands their lives and everything about them over to Satan once and for all. They will not be forgiven for all of eternity. This means that this person has become food in Satan's mouth, a toy in its hand, and from then on God has nothing more to do with them.

—The Word, Vol. 2. On Knowing God. God's Work, God's Disposition, and God Himself III

684. Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book,

one by one, the words and actions of each person, the path by which they have followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts.

—The Word, Vol. 1. The Appearance and Work of God. Prepare Sufficient Good Deeds for Your Destination

685. Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be commended by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be detested and rejected by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to do service shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God’s purpose in judging man, and revealing him? God consigns all who perform all kinds of wicked deeds during the time of judgment to a place

infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the wicked, so that they walk in the counsel of the wicked and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those who are not qualified even to do service. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the unbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

—The Word, Vol. 1. The Appearance and Work of God. Christ Does the Work of Judgment With the Truth

XV. Words on Prophesying the Beauty of the Kingdom and Mankind's Destination, and God's Promises and Blessings

686. My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for no more than six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law, nourishing them with copious sheep and cattle and all the riches of earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These

spoils of war are saved by Me from the domain of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan.

—The Word, Vol. 1. The Appearance and Work of God. No One Who Is of the Flesh Can Escape the Day of Wrath

687. As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man?

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 20

688. When the kingdom entirely descends on earth, all people shall recover their original likeness. Thus, God says, “I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me.” This shows that the day upon which God gains complete glory is the day when man enjoys his rest; people no longer rush about as a result of Satan’s disturbance, the world stops progressing onward, and people live in rest—for the myriad stars in the firmament are renewed, and the sun, moon, stars, and so on, and all the mountains and rivers in heaven and on the earth, are all changed. And because man has changed and God has changed, so, too, will all things change. This is the ultimate aim of God’s management plan, and this is what shall finally be achieved.

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of “God’s Words to the Entire Universe”, Chapter 20

689. In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud! Oh, all mankind, of My own creation! At last they have come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer deathly still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness

have extended throughout the universe, and all mankind extols them without ceasing. The cities of heaven are laughing with joy, and the kingdom of earth is dancing with joy. At this time, who is not rejoicing, and who is not also weeping? Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth, and because of man's sanctity, because of man's renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of mankind are wreathed in smiles of gratification, and hidden in all their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My day, disgrace My name? All men direct their reverential gaze toward Me, and in their hearts, they secretly cry out to Me. I have searched mankind's every action: Among the men who have been cleansed, there are none who are disobedient to Me, none who pass judgment on Me. All mankind is suffused with My disposition. All men are coming to know Me, are drawing closer to Me and adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in man's veins. The joyous exaltation in man's heart fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 18

690. In My light, people see the light again. In My word, people find the things that they enjoy. I have come from the East, I hail from the East. When My glory shines forth, all nations are lighted, all is brought into the light, not one thing remains in darkness. In the kingdom, the life that God's people live with God is happy beyond measure. The waters dance with joy

at the blessed lives of the people, the mountains enjoy with the people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, rebellion is no more, resistance no more; the heavens and the earth depend on each other, man and I draw close in deep feeling, through life's sweet felicities, leaning one against the other…. At this time, I formally begin My life in heaven. Satan's disturbance is no more, and the people enter into rest. Throughout the universe, My chosen people live within My glory, blessed beyond compare, not as people living among people, but as people living with God. All humanity has gone through Satan's corruption, and drunk the bitter and the sweet of life to the lees. Now, living in My light, how can one not rejoice? How can one lightly forgo this beautiful moment and let it slip away? Ye People! Sing the song in your hearts and dance with joy for Me! Lift your sincere hearts and offer them up to Me! Beat your drums and play joyfully for Me! I radiate My delight through all the universe! To the people I reveal My glorious face! I shall call out in a loud voice! I shall transcend the universe! Already I reign among the people! I am exalted by the people! I drift in the blue heavens above and the people go walking along with Me. I walk among the people and My people surround Me! The people's hearts are joyous, their songs shake the universe, cracking the empyrean! The universe is no longer shrouded in fog; there is no more mud, no more sewage gathering. Holy people of the universe! Under My inspection you show your true countenance. You are not men covered in filth, but saints pure as jade, you are all My beloved, you are all My delight! All things come back to life! The saints have all returned to serve Me in heaven, entering My warm embrace, no longer weeping, no longer anxious, offering themselves up to Me, coming back to My home, and in their homeland they will love Me without surcease! Never changing in all eternity! Where is the sorrow!

Where are the tears! Where is the flesh! The earth passes away, but the heavens are forever. I appear to all peoples, and all peoples praise Me. This life, this beauty, from time immemorial till the end of time, shall not change. This is the life of the kingdom.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Rejoice, All Ye People!

691. The kingdom is expanding in humanity's midst, it is forming in humanity's midst, and it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of humankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me —such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to forsake themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the

guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the light guiding you. You will surely be the master of all creation. You will surely be an overcomer before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs to bear witness to My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 19

692. My wisdom is everywhere on earth, and throughout the entire universe. Among all things are the fruits of My wisdom, among all people teem the masterworks of My wisdom; everything is like all things in My kingdom, and all people dwell in rest beneath My heavens like the sheep upon My pastures. I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline above the whole universe, and I am fully satisfied, for all things have recovered their holiness, and I can peacefully reside within Zion once again, and the people on earth can lead serene, contented lives under My guidance. All peoples are managing everything in My hand, all peoples have regained their former intelligence and original appearance; they are no longer covered with dust, but, in My kingdom, are as holy as jade, each with a face like that of the holy one within man's heart, for My kingdom has been established among man.

—The Word, Vol. 1. The Appearance and Work of God. God's Words to the Entire Universe, Chapter 16

693. "I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I

recline above the whole universe….” This is the outcome of God’s present work. All of God’s chosen people return to their original form, because of which the angels, who have suffered for so many years, are released, just as God says “their faces are like that of the holy one within man’s heart.” Because the angels work on earth and serve God on earth, and because God’s glory spreads across the world, heaven is brought to earth, and the earth is lifted up to heaven. Therefore, man is the link that connects heaven and earth; heaven and earth are no longer apart, no longer separated, but connected as one. Throughout the world, only God and man exist. There is no dust or dirt, and all things are renewed, like a little lamb lying in a green grassland beneath the sky, enjoying all of God’s grace. And it is because of the arrival of greenness that the breath of life shines forth, for God comes to the world to live alongside man for all eternity, just as it was said from God’s mouth that “I can peacefully reside within Zion once again.” This is the symbol of Satan’s defeat, it is the day of God’s rest, and this day shall be extolled and proclaimed by all people, and commemorated by all people. When God is at rest upon the throne, that is also the time when God concludes His work on earth, and it is the very moment that all of God’s mysteries are shown to man; God and man will be forever in harmony, never apart—such are the beautiful scenes of the kingdom!

—The Word, Vol. 1. The Appearance and Work of God. Interpretations of the Mysteries of “God’s Words to the Entire Universe”, Chapter 16

694. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his

duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God, too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

—The Word, Vol. 1. The Appearance and Work of God. God's Work and Man's Practice

695. Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future

destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

696. When man achieves the true life of man on earth and the entire forces of Satan are placed in bondage, man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships—they bring so much trouble, so much pain! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a heart that reveres and loves God. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been placed in bondage, then man's life on earth will be untroubled, and he will be able to live freely upon earth. If man's life were without fleshly relationships and the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had the same relationship with each of your brothers and sisters, if you had the same relationship with each member of your family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to the angels;

though still being of the flesh, he will be much like an angel. This is the final promise, the last promise bestowed upon man.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

697. Those that God intends to perfect will all receive His blessings and His inheritance. That is, they take in what God has and is so that it becomes what they have within; they have all the words of God wrought into them; whatever God is, you are able to take it all in exactly as is, and thereby live out the truth. This is the kind of person who is perfected by God and who is gained by God. Only someone such as this is eligible to receive the blessings bestowed by God:

1) Gaining the whole of God's love.

2) Acting in accordance with the will of God in all things.

3) Gaining the guidance of God, living in the light of God, and gaining God's enlightenment.

4) Living out on earth the image that God loves; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5) Being beloved, respected, and admired by everyone on earth.

6) Overcoming every aspect of the bondage of death and Hades, giving no opportunity for Satan to do its work, being possessed by God, living within a fresh and lively spirit, and not growing weary.

7) Having an ineffable sense of elation and excitement at all times throughout life, as if one has beheld the arrival of the day of God's glory.

8) Winning glory together with God and having a countenance that resembles God's beloved saints.

9) Becoming that which God loves on earth, that is, a beloved son of God.

10) Changing form and ascending with God to the third heaven and transcending the flesh.

—The Word, Vol. 1. The Appearance and Work of God. Promises to Those Who Have Been Perfected

698. When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry about being besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a creature in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in a destination that is orderly and suitable for mankind; man will perform his duty for the sake of worshiping the Creator, and it is this mankind which will become the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, a life together with God. Mankind will lead a normal life on earth, and all people will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, meaning that God will have recovered the original image of man upon his creation, and as such, the original intention of God will have been fulfilled.

—The Word, Vol. 1. The Appearance and Work of God. Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

699. Living in rest means a life without war, without filth, and without any persisting unrighteousness. This is to say, it is a life devoid of Satan's disruptions (here "Satan" refers to enemy forces) and Satan's corruption,

and nor is it prone to the invasion of any force in opposition to God; it is a life in which everything follows its own kind and can worship the Lord of creation, and in which heaven and earth are entirely tranquil—this is what is meant by the words "restful life of humans." When God rests, unrighteousness will no longer persist upon the earth, nor will there be any further invasion from enemy forces, and humankind will enter a new realm —no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest will also be God's day of rest. God lost His rest due to humanity's inability to enter into rest, not because He had originally been unable to rest. Entering into rest does not mean that everything stops moving or ceases to develop, nor does it mean that God stops working or that humans stop living. The sign of entering into rest will be when Satan has been destroyed, when those wicked people who joined it in its evildoing have been punished and wiped out and when all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings, devoid of Satan's corruption, and no more unrighteousness will occur. Under God's care, humans will live normally upon earth. When God and humanity enter into rest together, it means that humanity has been saved and that Satan has been destroyed, that God's work in humans is entirely complete. God will no longer continue to work in humans, and they will no longer live under Satan's domain. As such, God will no longer be busy, and humans will no longer be constantly on the move; God and humanity will enter into rest simultaneously. God will return to His original place, and each person will return to their respective place. These are the destinations in which God and humans will reside once God's entire management is finished. God has

God's destination, and humanity has humanity's destination. While resting, God will continue to guide all humans in their lives upon earth, and while in His light, they will worship the one true God in heaven. God will no longer live among humanity, nor will humans be able to live with God in His destination. God and humans cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, and all of humanity is the crystallization of God's management work. Humans are the ones who are led, and are not of the same substance as God. To "rest" means to return to one's original place. Therefore, when God enters into rest, it means He has returned to His original place. He will no longer live upon the earth or be among humanity to share in their joy and suffering. When humans enter into rest, it means that they have become true objects of creation; they will worship God from upon the earth, and live normal human lives. People will no longer be disobedient to God or resist Him, and will return to the original life of Adam and Eve. These will be the respective lives and destinations of God and humans after they enter into rest. Satan's defeat is an inevitable trend in the war between it and God. As such, God's entering into rest after the completion of His management work and humanity's complete salvation and entrance into rest have likewise become inevitable trends. Humanity's place of rest is on earth, and God's place of rest is in heaven. While humans worship God in rest, they will live upon the earth, and while God leads the rest of humanity in rest, He will lead them from heaven, not from earth. God will still be the Spirit, while humans will still be flesh. God and humans both rest in a different manner. While God rests, He will come and appear among humans; while humans rest, they will be led by God to visit heaven, as well as to enjoy life there.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

700. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and disobedience upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

—The Word, Vol. 1. The Appearance and Work of God. God and Man Will Enter Into Rest Together

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